

# THE BAPTIST MAGAZINE.

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## MEMOIR OF THE LATE MR. PETER M'FARLANE.

MR. PETER M'FARLANE, the late justly esteemed pastor of the Baptist Church in Bethesda chapel, Trowbridge, Wilts, was born in Scotland, in the parish of Luss, Dumbartonshire, in March, 1780. When in youth he was chiefly employed in herding sheep, on the mountains of that part of Caledonia, and was also engaged in fishing herrings latterly on some of its extensive lakes. It was while thus occupied, that God called him by his grace, and from which he finally took him to labour steadily in the gospel of his Son.

Mr. M'Farlane's first concern about his state and danger began about the year 1801. He had either heedlessly, or from curiosity, gone to hear a Mr. Donald M'Arthur\* preach, whose ministry

\* Mr. M'Arthur had been engaged with a boat for some time on the Clyde and some of the western lakes; being awakened himself to concern about his own soul, he began to warn his neighbours of their guilt and danger, both privately, and more publicly at prayer meetings, with seasonable effect. The attention of the people in these parts were so generally excited, that the houses in which they were accustomed to meet were too small to contain the people who attended upon his instructions; of course he was obliged to resort to the fields, and address them there: uncommon effects began to appear under his alarming addresses; many people were agitated in a peculiar manner, and seized with paroxysms, which operated variously, and excited very general attention to his ministry wherever he went, and whether he addressed the people in English or Gaelic. It was soon evinced that there was nothing spiritual, nor saving in such excitements, though, for a season, consider-

able weight was laid on them by some who followed Mr. M'Arthur's ministry; still there can be no doubt that good was done amidst these appearances, which continues to this day, though many fair blossoms have also gone up as dust, and their root becomes as rottenness. In course of time Mr. M'A. adopted Baptist sentiments, and was baptized by Mr. M'Farlane, pastor of a Baptist Church Meeting in Skinner's-Hall, Edinburgh, after which he baptized many of his people who were united together as a Church, who worshipped at Port Bannatyne, in the Island of Bute, and also at Dunoon, on the Clyde, nearly opposite Greenock, at each of which places meeting-houses were fitted up for their accommodation, and by this time he devoted himself wholly to the ministry. It was not to be expected that such things should take place in a country, where hitherto they had been unknown, and yet excite no resistance; of course Mr. M'A. and his friends had their own share of misrepresentation and reviling, and in one instance this broke out into open violence. In the month of October, 1805, a neighbouring gentleman acting as a justice of peace, on a sabbath morning, as this zealous minister was beginning the solemn services of the day upon the sea shore, within the flood-mark, opposite his property, he violently seized him, carried him away from his congregation, kept him in confinement until next day, when he delivered him over to captain Tatham, the regulating officer for the service of the navy at Greenock, who sent him immediately on board the *Tourterella* frigate, and out of the country. After being detained five weeks on board different ships of war, he was at length released by the express order of the Lords of the Admiralty. No sooner indeed were the circumstances of the case made known to the Board, than with the utmost promptitude they directed him to be discharged, and granted him a certificate, that he was never again to be impressed into his Majesty's service. After his discharge from the navy Mr. M'A. raised an action of damages against the above gentleman before the Court of Session. The late Henry David Inglis, advocate, and one of the Pastors of a Baptist Church, Edinburgh, undertook to

shire, especially in the islands of Bute and Cumbray. The preacher at that time addressed his congregation from Daniel, v. 27.—“*Thou art weighed in the balances and art found wanting.*” However, thoughtless Mr. M'F. might have been when he entered the congregation, he soon found himself made a party; in all that was said he found himself described, and became convinced of all, and judged of all. Though his attention was now completely aroused and riveted to things spiritual and eternal, yet his mind was long and painfully exercised with a sense of his sin and danger, before he attained to that righteousness and peace which is enjoyed only in the knowledge and faith of our Lord Jesus Christ. His opportunities of religious instruc-

tion were few, and the representations of divine truth he had an opportunity of hearing, were vague and obscure. The variety of new opinions which were then afloat in his neighbourhood on religious subjects, operated unfavourably upon him; his mind was constantly exercised about some new sentiment, and it was long before he attained clear and distinct views of the way of a sinner's acceptance with God. He frequently walked many miles when he knew a sermon was to be preached, in the hope of hearing something that would give him quietness of mind, and often he returned dejected and afraid, thinking that the day of grace to him was past; his body became wasted with the anxiety of his mind; he was unable to sleep, and indisposed for food or conversation, while his friends wondered, and feared what would be the result.

manage Mr. M'Arthur's cause before the court, but died while it was depending there; afterwards it was taken up by George Cranstoun, esq. advocate, who concluded his pleadings on behalf of his client in the following terms:—“The Toleration Act a hundred years ago inflicted a penalty of 100*l.* on any one who should interrupt or disturb a congregation during the performance of divine service; and is a hundred guineas too great a sum at present, to be awarded as damages, and *solatium* to the respondent, (Mr. M'Arthur) who was not only interrupted and disturbed in the midst of his congregation, and in the exercise of his acknowledged privilege, but dragged away with circumstances of peculiar insult, degradation, and cruelty, and forcibly detained for a period of five weeks on ship-board? If so great an outrage to justice, to humanity, and to the principles of the British constitution, committed by a magistrate in a distinguished situation, and aping the form and authority of law is not made a subject of penal animadversion, it ought at least to infer complete indemnification to the blameless sufferer.” Judgment was, of course, given against the prosecutor, who was subjected to a fine and considerable expences, while it proclaimed to Scotland the nature and extent of the religious privileges afforded her by the Toleration Act, which cannot be invaded with impunity. Some years subsequent to this, Mr. M'Arthur went to America, where he still resides.

At this time a sacrament occurred at Greenock, which he was resolved to attend, not formally to partake of it, as on former occasions, for now he dared not be a communicant, but he regarded it as a season where the Lord might possibly speak peace to his burdened spirit; he watched for the morning with intense anxiety, as he had to cross the Clyde, and stormy weather might frustrate his purpose. The sabbath dawned, but it was tempestuous, and his heart sunk within him, yet he recollected that he had braved many dangers to taste worldly pleasure, and well might he do it now, when his soul was at stake. He left his home, and on reaching the ferry, found that no boat could get off the shore,—he resolved to go further up the river, and walked three miles to another place, where he met with a person desiring to cross. The storm had a little abated, they ventured together, and reached the opposite



shore. He arrived in Greenock too late for the more early services of the occasion, but attended the later ones, and was closing the day in despair of enjoying the hope he so earnestly desired, when a person invited him to accompany him to an English service, where Mr. John Love, of Glasgow, (formerly of London, and secretary to the London Missionary Society, afterwards Dr. Love) was to preach; he went with his friend,—the text preached from was Genesis, xlix. 4. —“*Unstable as water, thou shalt not excel,*” which was greatly adapted to his state of mind. In the course of the sermon many causes of the uncertainty and disquietude of the state of mind under which he laboured were pointed out, and at its close he was directed to the Saviour, as the only source of stability and peace: this had a happy effect; a joy now took possession of his mind, to which he had hitherto been an utter stranger, and believing, he entered into rest.

This revolution in his feelings was so decided, and so prevailing, that he felt to have commenced a new existence. On returning home his friends were astonished at the sudden change in his spirits, from silence and dejection to cheerfulness and vivacity. He contemplated with inexpressible delight the laws and ways of God, especially his expression of love and grace in the Gospel, and was for some time permitted to enjoy almost uninterrupted happiness; he began immediately to warn those around of their danger, and it became the first desire of his heart to proclaim the gospel to his fellow-creatures; his thoughts were continually dwelling on this subject, and he frequently found himself in the fields with his hands raised in the attitude of preaching, so that many of his neighbours would turn aside, to

avoid being addressed by him. He introduced family worship into his mother's house, at which time he often spoke from the Scriptures, when many occasionally attended beyond his own circle; his friends urged him to attempt speaking in public, but much persuasion was required to convince him that it could be the will of God, that he should be employed in proclaiming the glorious gospel. His first attempt was unexpected to himself; he was called forward to speak, when he went only to be a hearer. The success which attended his first efforts encouraged him to go forward; he heard of several who were awakened to a conviction of their danger, and one or two such records occur in his journal:—“The first night crowds of people attended, two or three persons seemed to be awakened, which encouraged me to stay longer; sometimes I was interrupted by their cries and tears, so as to be obliged to desist altogether from speaking for a short time; there appeared to be a general revival among many of those who had been before changed, as well as among the unregenerate. Night and day I was engaged in preaching to them, and my ardent prayer was granted, in seeing many of them turned from sin to righteousness; and God has given such success to my feeble labours, I feel it my duty to go forward.” He adds, “I am often astonished that God should have given countenance to truth so inaccurately stated, but He had regard to what of his own was scattered, and rendered it mighty to the salvation of sinners.”

Being called forth to labour for the salvation of his fellow men, much in the same way as Mr. M'Arthur, and upon the same field, they of course became coadjutors in the same work, and among the

same people. His journal records a variety of objections he now felt to his former church communion, especially the very general administration of the sacrament there, as well as the want of discrimination of character in the addresses on these occasions; these appeared powerful obstacles to his continuance in that communion. In that journal also, on the subject of Baptism there appears to have been that thorough consideration which ever characterized him before the adoption of any new sentiment, or the taking of any first step, and believing that the evidence was in favour of the baptism of believers only, he was baptized at or about the same time as Mr. M'Arthur. He now consulted several ministers, whose judgment he respected, about the propriety of engaging himself entirely in the ministry, and uniformly received encouragement, accompanied with some advice to spend some time at an academy before he entered more fully on the work.

In the summer of 1805 he visited the Baptist Church in Kilwinning, Ayrshire, Scotland, when he and they became knit to one another in love, which mutual interest and attachment was never broken; he became very intimate with their pastor, and obtained his advice and interest on his behalf, in relation to his engaging wholly in the ministry. After spending some time in Ayrshire he returned to his nets, at the season of fishing herrings on Loch-fine, when he engaged for the last time in this occupation; but while thus employed he did not cease to engage in the service of the gospel on Lord's days, and at other opportunities; he also found it necessary at this time to contend for the purity of the gospel of Christ in the circle of his labours. In a letter to one of his friends at Kilwinning, dated October, 1805,

after regretting that his occupation in fishing allowed him so little time for the improvement of his mind, and expressing the great happiness he had felt among his friends there, he says—"I often wonder that any thing in this world should ever occupy our attention, or lead us away from him who redeemed us by his own blood; for my own part, I often move heavily, and stand in need of fresh supplies of the grace of God to keep me ever in motion. Circumstances are trying with me at present; however, I ought to rejoice in contending for the truth, and especially for the truth that is the foundation of a guilty sinner's hope, and gives him confidence in the sight of his Maker."

Mr. M'Farlane visited Kilwinning a second time in the course of a few months, when admission to the academy of Bradford, York, under the charge of Dr. Steadman, was procured for him; he therefore left the church of Kilwinning for that Institution, in the month of February, 1806, with many good wishes on their part, and much fervent affection on his. But from his friends, among whom his labours had been so much blessed, the separation was much more painful. As a preacher he was popular, and his ministry successful; their separation, therefore, produced a kind of Bochim among them, and nothing but the hope upon his part, that his going to the academy would turn to the furtherance of the Gospel by his instrumentality, and the expectation both on their part and his, that he would in due time return to settle among them, rendered the separation at all bearable. He arrived at the academy at Little Horton, Bradford, about the 10th of March, 1806, pleased with his lot in the south, but bearing a burden of concern for his affectionate and weeping friends whom he had left



behind him in the north, and deeply concerned that he might act properly in the situation in which he was now placed. In one of his letters to his friend, in Kilwinning, about this period, he says, "I pray, and I hope you will pray, that I may be kept from doing any thing that will be the means of causing you to regret recommending me to the Academy, or to make any sorry that they had admitted me, for I feel pained at the very thought that ever they should be imposed on, or that ever they should have to repent of having admitted any from the Baptist churches in Scotland."

While prosecuting his studies at the Academy, his letters evinced his continuing to live in the fear of God, and that he walked with him in newness of life; he felt a lively interest in the general affairs of the kingdom of Christ, especially in that part of the country where he then resided and laboured, and there God made his ministry useful in several instances, which was very gratifying to his heart; but amidst all his engagements in the south, he never forgot his first friends in the north; his deep interest in them all, and his kind remembrance of them as individuals, with their particular circumstances, was very uncommon. They have remarked that whatever were the acquirements he made at Bradford, or whatever the circle of society in which he moved there, when he visited them, they found him the same both in private and public as when he went out and in among them at the beginning; the same simplicity and sanctity of character distinguished him, his ministry was plain and pious, graced with solidity and Scripture phraseology.

When Mr. M'Farlane left Scotland, it was with the prospect and

the wish of returning to live and labour in it. But before he had finished his studies at the Academy, he received invitations from several churches, which had enjoyed the benefit of his labours while a student, to spend some time with them in order to his ultimately becoming their pastor. He finally fixed on settling at Rawden, in Yorkshire, and was ordained a pastor over the church there in the month of April, 1811. Nearly twelve months afterwards, in alluding to that event in a letter to a friend, he says, "It would afford me pleasure to have an interview with you, and spend some time among you; I am often with you in spirit, and in imagination have frequent excursions to Scotland, both asleep and awake. Though I am comfortable upon the whole, yet I frequently think I should be more at home in my native country, and should the Lord spare my life, I sometimes think it probable I may end my days among you. You would see an account of my ordination in the Baptist Magazine; it was a solemn, affecting, and pleasing season to me. It appeared a formidable undertaking, when I considered the work on which I had entered, and does so still, but the Lord has hitherto enabled me to hold on my way, and still I would commit my cause to his management and care. I have often feared I should stick fast, but hitherto God has kept me in motion, and I hope he will continue to do so, until he land me on the shores of eternity. I was married, and began housekeeping on the 21st of May, and have reason to think my wife is from the Lord; we are one in our views and aims, and walk hand in hand to our heavenly Father's house. Since I wrote you last, I have passed about a year of the most eventful

part of my life. I stand in increasing need of your prayers, and those of all my Christian friends, that the Lord would strengthen me, and give me wisdom to manage all my affairs with discretion. As a church we enjoy peace and walk in love. We have had a few additions to our number of late, and hope we shall have more soon; my labours have not been so successful as I could have wished, yet I hope I do not labour in vain; were my labours more blessed, I think I should feel more at home."

This extract presents a specimen of the Divine procedure, which led to the settlement of Mr. McFarlane, with the church in Rawden, and of the spirit and manner in which he conducted himself, with the desires and intentions of his heart in settling among them. His anxiety to be useful to the souls of his fellow men in turning them to God, formed a prominent part of the intentions of his heart, and the ends he proposed to himself in the service of the Gospel. In this spirit he at first began his work in his own country, which never forsook him, while he was allowed of God to continue his labours, and in every place he in some degree obtained the desire of his heart. Wherever the work of conversion was going on under his ministry, he felt toward that spot, and spoke of it as his "home," but if for any length of time it seemed to subside, he began to hesitate whether it were not his duty to remove elsewhere. Others have felt in the same manner in similar circumstances, who have not been able to decide that it was their duty to remove from their present station, and yet, perhaps, it was an error in them to remain, for we know that a change has sometimes been of advantage, both as it respected

the success of the preacher's ministry elsewhere, and the prosperity of the church which he left; but others may, and no doubt have, left their stations too hastily, and very improperly; not only for this cause, but also for other reasons, few movements are more momentous than these. But whether pastors remove or remain, under such circumstances, surely much solemn self-examination, accompanied with "all prayer and supplication," and devout deliberation, are necessary in determining the individual how he should act, lest by remaining he disobey those dictates of Providence which may intimate the propriety of his removing; or, on the other hand, incur the woe of the idle shepherds (and such there are), who for some selfish or sinister ends, leave their flocks.

(To be continued.)

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#### ON THE EXTENT OF REDEMPTION.

To the Editor of the Baptist Magazine.

SIR,

IT is well known that there are various opinions on the *extent of the Redemption of Christ*, some maintaining that the death of Christ was a *universal*, or *general* redemption, intended alike for *all*; others that it was *particular* in its design, and ultimately effectual only for the Elect. Hence the terms *universal*, or *general*,—and *particular* redemption.

DR. WHITBY, one of the coolest and best informed writers on the Arminian side of the question, gives us the following statements: "When I say Christ died for all, I mean that he died *equally* for all." He afterwards acknowledges, "equally for *Judas* and for *Peter*." "He died for all *conditionally*, or so as that they should be made



partakers of the blessings of his (Christ's) salutary passion, upon condition of their faith, repentance, and sincere obedience to the laws of the New Covenant." "He only by his death hath put all men in a capacity of being justified, and pardoned, and so of being reconciled to, and having peace with God, upon their turning to God, and having faith in our Lord Jesus Christ, &c."—*Whitby's Dis. on the Five Points*, pp. 107, 108, 109. London, 1710.

What we mean by *particular redemption* is, that the death of Christ as an atonement, was in the view and design both of himself and of his Father, for the salvation of the Elect; so that the reason why he came and died was, that he might redeem those given him by his Father, and bring them to eternal glory, through sanctification of the Spirit, and belief of the truth.

Here let it be observed, that the subject of discussion is not a question of *power*; not whether Christ *could* have redeemed more, had it been the will of God that more should be saved; nor whether his blood was not sufficient for that purpose; but a question concerning the *design* of the Deity, and thus it is intimately connected with the doctrine of Election. On this subject the following considerations appear to me deserving of attention.

I. *The Scriptures speak of the end of Christ's coming and dying, as not uncertain, but known and definite.*

Those who adopt the system of *general redemption*, will probably reply, that the word of God also speaks of the death of Christ as being for *all*, and for *every man*; and a thorough partizan of either opinion will clamour for the sense of the passages which seem on one side only: the fair way, however, is to look at both.

Many parts of God's word assert that the coming of Christ was not to make an experiment, but to accomplish a design. He came to save his people—they were chosen in him before the foundation of the world. There is also a manner in which they are spoken of that is very striking; the Lord is represented as standing in various important relations to those whom he came to save, sometimes as being responsible for them, at other times as allied by the most endearing ties. Thus, "I know my sheep, and am known of mine; my Father, who gave them me, is greater than all, &c.; this is the Father's will who hath sent me, that of all that he hath given me I should lose nothing, but raise it up again at the last day; all that the Father giveth me shall come unto me; I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine; thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

So when the apostle Paul was speaking of the marriage contract, he exhibits it as an image of the relationship between Christ and his church; "He loved the church and gave himself for it." In the Epistle to the Corinthians, he says, "Ye are not your own, ye are bought with a price;" to the Galatians, "who loved me, and gave himself for me;" to Titus, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, &c.;" and in the book of the Revelations, one strain of the song of those who are saved is, "Thou wast slain, and hast redeemed us unto God by thy blood." The sentiment that runs through these and similar passages is, in my view, more than any description of a mere *general redemption*

contains; and unless the evidence of the doctrine of Election can be annihilated, the conclusion must be, that Election and Redemption will be found intimately related.

In reply, it will be said, that other passages speak of the *universal* extent of the death of Christ; *a ransom for all,—for the world—the whole world—for every man, &c.*; and it may be said, these texts demand as fair a hearing as those before quoted—a requisition too equitable to be for a moment denied. But that which decides the difficulties arising from apparently conflicting statements, is not so much the individual interpretation of the passages, as the principle of the interpretation. No one can doubt that the passages first quoted, point out a certain end which the Lord intended to execute, for which he would shed his blood, and which was the salvation of his sheep, his church, those who were given him, that he might give to them eternal life, &c. In this view the words are capable of a literal interpretation to the extent of all they express; but when the general terms, *all*, the *world*, the *whole world*, &c. are used, they occur so commonly in connections where they are not capable of bearing a literal interpretation, that we cannot suppose they are designed to be understood in their literal acceptance. It is stated that Christ died for those given him, where the context shews the security of their salvation was the subject in hand; it is not stated anywhere, that I recollect, that Christ gave himself a ransom for *the world*, for *all*, for *every man*, &c. for the purpose of securing the salvation of *all*, in the same strict literal sense. Nor do those who plead for general redemption interpret the passages on which they build their system in

this manner. The fair inference then is, the two lists of texts either do not refer to the same thing, or else refer to it in very different senses. Again,

II. *If Christ came to fulfil a design already laid, he knew that his death would be the efficient cause of the salvation of SOME, while others would not be benefitted by it; there can, therefore, be no probability in the supposition, that he should declare his death was EQUALLY for those who would NOT, as for those who WOULD, be benefitted by it.*

If we suppose that Christ died *equally* for *all* men, the state of the Heathen must either raise a great difficulty, or lower the efficiency of the death of Christ as an atonement. Besides, let us look at our Lord's own words, when he said, "I know my sheep, and am known of mine; and I lay down my life for the sheep. And other sheep I have which are not of this fold, them also must I bring, and they shall hear my voice," John, x. 14—16. We observe here, the character of the sheep, the other sheep who were then not in the fold, but to be brought in, and the design of the Lord to lay down his life for the sheep: and now, let us calmly ask, can we imagine, after adverting to the particulars of our Lord's own statement, that the fact is, he gave his life for his sheep, and equally for the goats and wolves, that were of a perfectly different description?

On our views of our Lord's character, he knew the plan he came to execute, and he knew also all the results. He knew that he came to save some, and that they would be saved. He knew that the others would not be saved. It is hence, in my view, inconceivable, that our Lord should die with the idea of saving all, or of dying for all equally,



when he knew that no provision was made for an equal distribution even of the knowledge of his death, much less for an equal application of power, and of means to make it effectual.

But this leads us to another observation ;

III. On the plan of universal redemption, as stated by DR. WHITBY, that Christ died *as much for JUDAS as for PETER, and hath put all men in a capacity of being saved upon their turning to God, it seems necessarily to follow, that the great effect of the death of Christ is nothing more, than to open a way for the penitent to return to God.*

Candid and clear sighted men acknowledge that this is a fair inference from the doctrine of general redemption. It then follows, that in a special and peculiar sense, Christ died for *none* ; for he died *equally* for those who never heard of him, who never knew him, who never loved him, and who never believed in him, as for the apostle Paul, or any of his brethren.

The consequence of this theory is, that it keeps out of sight one prominent end of the death of Christ, which is, the application of the benefits of the atonement to the believer as the ground of his JUSTIFICATION before God. For on the view above given, the end of the Atonement is not the *Justification of him that believes in Jesus*, except in a very figurative and distant manner, but a mere *opening of the way whereby a penitent can obtain mercy*. This feature of the doctrine strikes me very unfavourably. It prepares the mind for a rejection of those views of the atonement, by which it is peculiarly distinguished. For in whatever way the sentiment is brought forward, that there is a

way of access for the penitent to seek unto God for mercy, the whole end of the Gospel revelation is practically answered. In point of fact, therefore, the *Arminian*, and the *Unitarian* come so near each other, that there is but a single step between them.

But there is a stronger objection to the theory of general redemption than this, which is, that it does not come up to the proper force of scriptural language. The Church is a *purchased possession* ; the bride, the lamb's wife,—"whom he loved, and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word." Could the apostle have used this imagery with any pretence to accuracy, if the truth was, that Christ gave himself for every one else, as well as for those who were his *peculiar property*, and peculiarly the objects of his affection? And when the apostle said, "he loved me, and gave himself for me," did he mean no more than this, that he loved and gave himself *equally* for every other person throughout the whole world?

To mention only one passage more ; "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins ;" the apostle adds, "and not for ours only, but also for the sins of the whole world." These words the apostle adduces as a source of consolation and hope to the penitent believer ; but does the consolation mean no more than this, that in the privilege now recited, we have no advantage above others, for he is equally the advocate and propitiation of every man in the whole world? If this be all that the apostle meant, he most effectually destroyed the force of his own representation.

To conclude, it may be said, our view tends to throw difficulties in our way, and prevents us from fully and freely preaching the Gospel to sinners.

The reply is, it did not in the days of the apostles, and it ought not now. The address of the Gospel to men is not founded on our knowledge of the designs of God respecting them; but because they are reasonable and accountable beings, it is right to tell them what is true, and to endeavour to engage their attention to what is good: and this is the means by which God leads them to repentance and the acknowledgment of the truth.

The advocates of general redemption possess no advantage over us in consequence of their peculiar sentiment. They affirm that there is access unto God for penitent sinners of every description: do we deny this? No; we maintain it as firmly as they do. If we preach the Gospel less *earnestly*, less *freely*, and less *fully* than they, the fault lies in us, not in our system. They will object, that while we preach to men, we believe that there are many for whose salvation there is no provision. To this objection it might be enough to reply, that the point in hand does not respect the *power* of Christ to save those who come to God through him, be they ever so numerous; we are therefore not restrained by the apprehension that any may desire to come, who will find that the power and grace of Christ is not sufficient to save them. But besides, we retort the objection; for general redemption makes no provision for the salvation of any one. On their own showing, it does nothing more than "put men all in a capacity of being justified and pardoned upon their turning to God, and having faith in our Lord Jesus Christ." As

soon, therefore, as the advocates for this doctrine begin to state that the grace and power of God attends his word, inclines the mind to hear, renews the heart, and turns the sinner to God, they are off their proper ground; they are come upon ours; and are practically declaring that they themselves look beyond their own system, before in a single instance they can anticipate certain success.

Finally, it is evident that the apostle Paul was not afraid of the tendency of the doctrine of Christ's redemption. On the contrary, he gave it peculiar prominence. He says, "Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Here the idea of acquirement, of purchase, of property peculiarly his own, is distinctly marked. How can these terms apply "*equally*" to all men? Yet the end of the whole was, that the purchase of his blood might be *purified*, and become *zealous of good works*. Thus the apostle uses doctrinal representations to produce practical effects. Let us not be afraid of following such an example. Suppose a party of good men, of different opinions on this subject, had been canvassing it, till they had exhausted all the arguments they could recollect on each side; suppose one of them should say, to bring the whole to a point, let us turn it into a prayer; and if he was asked, how this was to be done, should reply, that we may be looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity; which of them would not agree to the proposal, and close their petition with a hearty Amen? I am, yours respectfully,

Dec. 1826.

MICROS.



## THOUGHTS ON THE CERTAINTY OF DEATH.

TIME is ever on the wing, and death is ever nigh! How necessary is it that we should improve the former while it lasts, and prepare for the latter, that we may be ready for the awful summons; not knowing when it may come. The season of the year reminds us of these solemn realities, and should excite in every individual serious thoughts on that interesting question recorded in the 89th Psalm, and the 48th verse, "What man is he that liveth, and shall not see death?" What *young* man is he that liveth and shall not see death? Those who are in the younger part of life are apt to place death at a great distance, and to suppose that it is time enough for them to think about leaving this world when they are old. But who can take a lease of his life, and say, how long he has to live? he certainly will see death sooner or later, and he may not live to be old. The summons may come while he is in the morning of his days, and in the bloom of youth. Young persons therefore should prepare to meet their God at the hour of death. What *old* man is he that liveth and shall not see death? To him the question comes closer still. The days that are past he can never recall; and whether they have been improved to the best of purposes, or not, in proportion to the number of days he has already lived, he has so many days less to live. If they have all been spent in sin, he must look upon death with terror and dismay: but if they have been spent in wisdom's ways, he may expect to meet death as a friend, and will be able to say, "to die is gain." What *poor* man is he that shall not see death? He may have many troubles here, ex-

perience many privations, and meet with many difficulties, with which the rich are unacquainted. But he must see death; and if he is found in Christ, it will prove a happy exchange for him. He has indeed but little to leave behind; his possessions lie beyond the grave; being rich in faith, he is an heir of that kingdom which can never be moved. On the other hand, the poor man that dies in his sins, whatever troubles, losses, or disappointments he meets with here, they are but the beginning of sorrows, for everlasting destruction from the presence of the Lord awaits him after death. What *rich* man is he that liveth, and shall not see death? Riches have their use, and when properly applied, are desirable—but he must see death; and when the last enemy comes he must be stript of all his treasures, and leave them behind. "For (saith the Apostle) we brought nothing into this world, and it is certain we can carry nothing out." And Job speaks to the same purpose; "naked came I out of my mother's womb, and naked shall I return thither." If he has an interest in Christ, a treasure in heaven, he will gladly leave all behind, that he may possess durable riches; an inheritance which is incorruptible and undefiled, and which fadeth not away. If the reverse of all this, the riches he once enjoyed will only aggravate his guilt, and increase his misery in a future state, with the keen remembrance, "he has received his good things, but now he is tormented." What *learned* man is he that liveth and shall not see death? There are men learned in the law—men who are skilled in astronomy, who though they cannot number the stars, are able to give that account of them which the bulk of mankind know nothing

of, and concerning which many will hardly believe. There are men who have attained to the knowledge of Philology, Mathematics, Chemistry, Surgery, Nautical Tactics, the art of war, and the Classics — but each of these men must see death, and if this is all the knowledge they have attained, it will do them but little good while they are destitute of the knowledge of Christ and the salvation through him. They may be highly esteemed by their fellow-creatures, and as far as their knowledge extends in the different departments above referred to, they may be rendered useful to the community: but when death comes these kinds of knowledge will be of no avail in the prospect of eternity. The apostle Paul, though brought up at the feet of Gamaliel, desired to know nothing among the Corinthians “save Jesus Christ and him crucified.” And to shew the superior excellency of that kind of knowledge, the great Redeemer in his intercessory prayer thus expresses himself: “This is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent.” To know the efficacy of his blood, the value of his righteousness, the riches of his grace, and the wonders of his love, is essential to the salvation of the soul, and stands connected with eternity, and therefore as far exceeds all other kinds of knowledge as the soul is more precious than the body, and eternity of more importance than time.

What *illiterate* man is he that liveth and shall not see death? While in the present world, he may live in obscurity, move in a very narrow circle, and scarcely be seen or known beyond the neighbourhood where he resides; but he also must see death. If he has

experienced a work of grace in his heart, repented of his sins, believes in the Lord Jesus Christ, walks humbly with his God, and lives devoted to his service, his happy soul will not be passed by or neglected when it leaves the body, but a beloved Angel will be sent from heaven to conduct the departing spirit to the realms of everlasting bliss. If, on the other hand, he dies ignorant of the Gospel, an enemy to God by wicked works, a despiser of Christ, his people and his ways, he will die in his sins and perish to eternity.

What *gifted* man is he that liveth and shall not see death? Gifts have their use; they will make a man shine before his fellow creatures, and, till discovered, he will be admired by the real Christian who is incapable of searching the heart or knowing the motives by which he is influenced. As a member of a church of Christ, he may have the gift of prayer; as a preacher of the Gospel, he may instruct his hearers, who applaud his talents and admire the ingenuity of his sermons, and sound his name through the religious world with the trumpet of fame! This living man must see death. And whatever gifts he may possess, however useful he may have been as an instrument in saving others, if he is destitute of *grace*, it is not spiritual gifts, or natural acquirements, or shining talents, or a splendid profession, can save him. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then



will I profess unto them, I never knew you; depart from me, ye that work iniquity." Such is the language of our Lord in his excellent sermon on the Mount, who is appointed to be the Judge of the quick and dead, and will judge every man according to his works. Should he be able to speak with the tongues of men and of angels, and is destitute of charity (love to God, and love to men), he is compared by the Apostle to "sounding brass, or a tinkling cymbal," which intimates that a man may make a great noise in the religious world, and in the exercise of ministerial talents become very popular, and yet be a lost character, and rejected of God at the last day — *I never approved of you.* "A lost minister (an author observes) is the most shocking character in hell!" What man is he that liveth who is a partaker of *grace*, and shall not see death? It is the lot of all men. There is no discharge in this warfare. It is appointed unto men once to die. One as well as another, and once for all. Here is no exception. Two individuals, and but two, went to heaven without dying. Enoch was translated that he should *not* see death; and Elijah went up to heaven, body and soul, in a chariot of fire, and Elisha saw him no more. This exception is no rule for us. We see the righteous as well as the wicked die. Death, the king of terrors, makes no distinction between the rich and the poor; the young and the old; the prince and the peasant; the wise and the unwise; the godly and the ungodly. He spares none, but cuts down all before him and brings them upon a level. In the grave there is no distinction. There the philosopher lies at the feet of a babe, and the master is lodged in the same story

with the servant. The worm riots on the body of a saint, as on that of a sinner; both lie down in the grave, the house appointed for all living. Both say to corruption, "Thou art my father; to the worm, thou art my mother and my sister." All go down to the bars of the pit, and they rest together in the dust.

"But the wide difference that remains,  
Is endless joys or endless pains."

When we see the number of graves opened in the parish where we reside, and consider that there is the same memento in every county and kingdom through the world; when we see the mourners go about the streets, the same as in Solomon's time; when surviving relatives are so frequently called upon to put on mourning apparel; and especially when we visit the mansions of the dead, and pay the last token of respect to those whom we loved, and with whom we once conversed; when the house of God where we sang his praises, is turned into the house of mourning; and we sit and hear the funeral sermons of departed friends and relations — we may be ready to exclaim with the pious psalmist, "Wherefore hast thou made all men in vain?" He who is glorious in holiness, fearful in praises, doing wonders, is infinitely wise, good, and just. He never created any thing in vain; nor does he send affliction, disease, pain or death without a cause, and to answer some valuable and important end. If, indeed, there was no future state, no existence beyond the confines of the grave, the present state of things would wear a very different aspect. Then the prosperous wicked might assume an air of triumph, and say, "To-morrow shall be as this day,

and much more abundant," while the persecuted believer would give himself up to grief, and say, "If in this life only we have hope in Christ, we are of all men most miserable." "But now is Christ risen from the dead, and become the first fruits of them that slept." 2 Cor. xv. 19 and 20. Could we look into heaven and see the redeemed of the Lord, and hear them sing to their golden harps the song of Moses and the Lamb; or could we look into hell and see those unhappy spirits who are cast, with tormenting devils, into a lake which burneth with fire and brimstone—then we should view present scenes in a very different light, and consider our present state only as a probationary one, and as a preparative for a future and better world.

Considering our continuance here to be but for a *short* duration, and comparing the vast eternity which will succeed our fleeting days, we should treat the things of this world with a comparative indifference, and weep as though we wept not; or rejoice as though we rejoiced not; or buy as though we possessed not; and use this world, as not abusing it: for the fashion of this world passeth away. All its affairs, whatever scheme may be formed in the mind of its busy votaries; all the vain parade, all the idle farce of life, "passeth away." And away let it pass, if we may at last obtain a better country, that is, an heavenly.

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#### SCRIPTURE PARALLELISM.

UNDER this title I am desirous of drawing the attention of your readers to an interesting feature in the composition of the Sacred Scriptures. It appears to be a fact, that in a large portion, if not

in the whole, of the inspired volume, words, ideas, clauses, sentences, and even passages of considerable length, are, more or less systematically, arranged in modes exhibiting a correspondence or parallelism, varied in kind, but reducible to a common principle. We have long been familiar with the name and general idea of Hebrew poetry, together with the arrangement of the Psalms and Prophecies in lines resembling blank verse. It seems, however, that the parallelism which was thus brought to light, and was thought to be a peculiar characteristic of Hebrew poetry, is found in compositions which are by no means poetical, and in the Greek as well as the Hebrew portion of Holy Writ. The subject has been largely treated by bishop Jebb, in his *Sacred Literature*, and by Mr. Boys, in his *Tactica Sacra*, and *Key to the book of Psalms*; and to these writers I must refer for the proofs and illustrations which any of your readers may require. I beg leave, at present, to proceed upon the assumption that the fact is as above stated; and to exhibit a few of the instances in which it appears capable of beneficial application to the purposes of biblical criticism. I do this the rather, because the question has been repeatedly put, and it may, indeed, both very naturally arise, and very properly be put:—Of what use is this new theory? It may be applied, I conceive, to objects of considerable importance, and so directly interesting, not only to ministers and students, but to the great majority of attentive readers of the Scriptures, as to deserve and engage for it a welcome and fixed regard.

It is material, however, that its value should not be rated too high, an indiscretion by which in some



quarters it has already suffered. I am very far from wishing to insinuate that the Bible has not yet been understood, or that it cannot be understood without the study of parallelism; and as far from pretending by its aid to discover new truths, or to add to the destructive weapons of controversy. I would recommend it only as a help to an inquisitive and admiring mind, in exploring the treasures and the beauties of the sacred field. Let the reader candidly judge whether this is excessive praise.

When the theory of Scripture parallelism is applied to a passage, its first and most immediate bearing is on the structure of the sentence, or sentences of which it is composed. It aids in acquiring a distinct view of the several members, in their individual value as principal or subordinate, and in their mutual relations. I may safely affirm, that it affords a view of these things much more distinct than can be attained by any other method.

I need scarcely say any thing to prove the importance of such an advantage, as it is manifest that the full and correct understanding of any composition must depend on a clear discernment of its structure, and more especially, as it is well known how much of the obscurity of Holy Writ arises from its complexity and apparent intricacy of style. I may confidently add, therefore, in the second place, that the study of parallelism is adapted to throw light on obscure and difficult passages.

Assistance may be derived from it also, in ascertaining the proper interpretation of a passage, of which several views may be taken; as in all probability there will be found one which more clearly agrees with the parallelism of the text than the rest. How frequent

the occasions for such a decision are, and how embarrassing, every attentive reader of the Scripture knows.

Upon the same principle it will be found, that false readings and erroneous translations may be detected and remedied; the parallel structure being so complete and delicate, as almost inevitably, and with unquestionable accuracy, to exhibit whatever mutilation or perversion it may have suffered.

When extended to portions of greater length, the principles of parallelism are powerfully adapted to illustrate the connection subsisting between different passages. It helps to discover such as are really though remotely connected, to trace the course of an argument, to account for sudden transitions, and re-appearance of topics once mentioned, and to evince the completeness of a proof, or the validity of a conclusion.

And if it does all this, I need not add that it delightfully tends to reveal the hidden beauties of the Sacred Scriptures, and to augment their force on the mind. It is in truth so clear, and so charming an elucidation of the peculiar character of scriptural composition, as at once discloses the source of its unrivalled influence, and enables us to derive from it the highest advantages. How far these assertions can be made good by actual examples, I will endeavour to show hereafter.

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#### QUERY.

*To the Editor of the Baptist Magazine.*

SIR,

THE doctrine of the Millenium, or reign of Christ on the earth, has been an article of faith in the Christian Church from the earliest ages. But the interpretation of

it, by those who have written on this branch of prophecy, has been exceedingly diversified, and different opinions are still entertained concerning it. But the great importance of this doctrine, and the lively interest with which it is regarded by all the real friends of religion, in this day of evangelical activity, render it highly desirable that we should have scriptural ideas of its nature and import.

I would, therefore, beg to propose the consideration of this subject, through the medium of your useful Miscellany. The calm investigation of it by your Correspondents may, probably, place the doctrine in a clearer light—give

your readers a better understanding of it—animate to more vigorous exertion, to hasten on by ardent wishes and fervent prayer the advent of that glorious period. I therefore beg leave to enquire, what are we properly to understand by the Millenium?

Do the Scriptures warrant us to expect that the reign of Christ on earth will be *personal*, or *spiritual*?

Will there be both a spiritual and personal reign according to the Scriptures? A calm attention to the above, will greatly oblige, Sir, yours respectfully,

AN ENQUIRER.

Nov. 28, 1826.

## POETRY.

### HYMN.

*"Thou makest the outgoings of the morning and evening to rejoice."* Ps. lxxv. 8.

THE morning's outgoings, its beauty, and splendour,  
To thy creatures, O God! should thy witnesses be;  
And the stillness of evening, more soothingly tender,  
Should gather our spirits to centre in thee.

But the aid of thy Spirit must livingly teach us,  
With power and with unction deriv'd from above;  
Ere the voice which these speak can availingly reach us,  
Or we can interpret their language of love.

If the glory of Nature, alone, could have guided  
The pilgrims of earth to their mansions on high,  
The Light of the Gospel thou hadst not provided,  
Nor a Saviour descended for sinners to die.

Then pour out thy Spirit on sons and on daughters,  
Open eyes to thy beauty, and ears to thy voice;  
That praise to thy name, like the sound of vast waters,  
May bid us with morning and evening rejoice.

*Suggested by the usual Portraits of the Saviour.*

A blameless fancy it perchance might be,  
Which first with glory's radiant halo crown'd thee;  
Art's reverent homage, eager all should see  
The majesty of God-head beaming round thee.



But had thy mien to outward sight been such,  
In God-like splendour, unto sense appealing;  
What mortal hand had dared thy form to touch,  
Though conscious even touch was fraught with healing?

More truly, but more darkly — prophecy,  
Thy vesture of humanity had painted,  
Uncomely, and repulsive to the eye,  
A man of sorrow, and with grief acquainted.

Saviour, and Lord! if in thy human hour  
Evangelists, alone, might tell thy story;  
O how shall painter's art, or poet's power  
Thy promis'd Advent show, when "coming in thy glory?"

BERNARD BARTON.

## REVIEW.

*Miscellaneous Pieces on various Religious Subjects, being the last Remains of the Rev. Andrew Fuller; collected and arranged with occasional Notes, by J. W. Morris, intended as a Supplement to his Memoirs of the Author. pp. 328. 8vo. Price 7s. Wightman and Cramp.*

In reflecting on the multifarious avocations of the late invaluable Secretary of the Baptist Missionary Society, we are astonished that he should have found time to have written so much to interest and edify the pious of all Denominations: especially when we consider, that the writings of Mr. Fuller are not characterized by those evidences of haste and inaccuracy, which so commonly distinguish the productions of rapid and slovenly writers. All seem to admit that he possessed a mind of unusual strength and originality; which appears to have been sustained in almost unwearied operation, nor is it less obvious, though more abundantly gratifying, that his extraordinary talents and exertions were excited by an influence of the highest order, and directed to the attainment of an object paramount to every other.

The author of this volume, too, may be usefully exhibited as a striking instance of what may be effected, in connection with intense application and patient perseverance, even where the

light of science and literature may not have illumined the path of early life. To such a mind, the very consciousness of defect will often strengthen the impetus to industry, and inspire an unconquerable determination, in pursuing an important object, not to be overcome by difficulties which may ultimately yield either to the penetration of thought, or the labour of research; and thus, not infrequently, that is actually accomplished, which persons of superior education acknowledge would have done honour to the most liberal acquirements.

Nor can such a mind be limited in its range, to the contemplation of a few isolated points; or merely revolve within the narrow circle of the most trite and common-place subjects. Seeking both its appropriate aliment and repose in the vigorous exercise of its energies, it urges and multiplies its inquiries, until, on a variety of important articles, having obtained satisfaction itself, the result is ingenuously disclosed for the advantage of others. The work under consideration amply illustrates our statements, as will sufficiently appear by consulting the diversified table of contents. And it must be apparent, that to such perspicuous, and generally satisfactory elucidations of these various topics, as

are here presented to the reader, considerable versatility of talent must have been required. At the same time, it is worthy of being remembered, that, however excursive may have been the reflections of our author, they were uniformly under the convoy of sacred principles, and intimately associated with his ministerial profession: a boundary which the Christian instructor has in some instances overstepped, exposing himself to imminent peril, and exciting the apprehensions of his most pious adherents.

But, after all, how often have we had occasion to lament, that with these master minds there has been connected a deportment so supercilious and austere, that under its influence timidity has trembled, and modesty has been confounded. Too conscious of their own superiority, and elevated by the incense of adulation, which many liberally offer, that they may obtain a consideration to which they have no other title, they overlook the gentleness which has made them great, and whoever has the temerity to controvert their oracular decisions, must expect to be assailed in a style of arrogance and contempt which no eminence will justify, and for which the possession of the most extraordinary attainments can form no adequate apology. It has, therefore, afforded us the highest satisfaction to observe, that Mr. Fuller unites with the force, the sweetness of truth—he is as persuasive as he is energetic. Even his opponent, though he will find him firm and undaunted, has nothing to dread from provoking epithets, violent invectives, or coarse personalities. Knowing to whom he was accountable for the gifts by which he was distinguished, he was manifestly conscientious in the application of them, and hence his controversial papers, though remarkable for their tenacious grasp of the chief points in debate, are nevertheless free from that acrimony by which polemics have too generally wrought on the irascibility of their antagonists, and affectingly deteriorated their own productions.

It is time, however, for us to give our readers a more particular account of

these “last remains” of departed greatness. It appears that many of the articles comprehended in this volume, have long since been before the public in different periodical works; while others are entirely original pieces. As to the former, Mr. Morris says,

“The miscellaneous effusions of Mr. Fuller’s pen were extremely numerous. In one form or another they appeared successively in nearly all the religious journals of the day, published among Dissenters, whose editors were ever solicitous for his assistance; but as they were written at different intervals, during the space of about thirty years, and during the process of intellectual and literary improvement, they possess, of course, various degrees of merit. A large proportion of them are in answer to queries on doctrinal or casuistical difficulties, and some few on practical and experimental piety; but in all, the peculiar turn of the writer is sufficiently apparent, and will easily be recognized by those who are conversant with his larger works. Some of them are, indeed, in the author’s best style, and display all that discrimination and force of reasoning for which he was so much distinguished.” p. 9.

As to the original pieces, the editor remarks—

“The only remaining source from whence the present volume has been supplied, are some private letters addressed to myself, or sent to be transcribed, but which were not intended to be printed. On examining these, I found, in addition to what has already appeared in my *Memoirs* of the author, a number of sketches, too valuable to be lost, and which may with propriety be inserted in the present volume, now that the parties to whom most of them refer are deceased.” p. 10.

The whole number of articles inserted in this highly interesting Miscellany is seventy-nine; nearly every one of which appears to us to convey important instruction on the particular subject of which it treats. We feel assured that our readers will very generally become familiar with this valuable volume, or we should transcribe largely from its contents. The attention of our readers is earnestly solicited to the paper entitled, “Thoughts on civil government,” which, but for its length, should now be introduced entire, for it must not be mutilated; but our confined limits determine our selection to the article, “PICTURE OF AN ANTINOMIAN.”



"Understanding that a certain preacher, who was reported to be more than ordinarily evangelical, was to deliver a sermon in the town where I reside, and hearing some of my neighbours talk of going to hear the Gospel, I resolved to go too. I thought that I loved the Gospel, and felt a concern for my neighbour's welfare: I wished therefore to observe, and form the best judgment I could, of what it was to which they applied, with such an emphasis, that revered name.

"I arrived, I believe unobserved, just after the naming of the text; and staid, though with some difficulty, till the discourse was ended. I pass over what relates to manner, and also much whimsical interpretation of Scripture; and shall now confine my remarks to the substance and drift of the discourse.

"There were a few good things delivered, which, as they are stated in the Bible, are the support and joy of pious minds. I thought I could see how these things might please the *real* Christian, though on account of the confused manner of their being introduced, not the *judicious* Christian. Pious people enjoy the good things they hear; and being thus employed, they attend not to what is erroneous; or if they hear the words, let them go as points which they do not understand, but which they think the wiser preachers and hearers do. I cannot give you the plan of the sermon, for the preacher appeared not to have one. I recollect, however, in the course of his harangue the following things. — 'Some men will tell you,' said he, 'that it is the duty of men to believe in Christ. These men say that you must get Christ, get grace, and that of yourselves; convert yourselves, make yourselves new creatures, get the Holy Spirit yourselves, &c.' Here he went on with an abundance of misrepresentation and slander, too foul to be repeated.

"He asserted with the highest tone of confidence I ever heard in any place, much less in a pulpit, his own *saintship*; loudly and repeatedly declaiming to this effect — 'I must go to glory — I cannot be lost — I am as safe as Christ — all devils, all sins cannot hurt me!' In short, he preached himself, not Christ Jesus the Lord. He was his own theme, I believe, throughout one half, at least, of his sermon. He went over what he called his *experience*, but seemed to shun the dark part of it; and the whole tended to proclaim what a wonderful man he was. Little of Christ could be seen: he himself stood before him: and when his name did occur, I was shocked at the dishonour which appeared to be cast upon him.

All accurate distinction of character, such as is constantly maintained in the Scriptures, vanished before his vociferation. The

audience was harangued in a way which left each one to suppose himself included among the blessed. This confusion of character was the ground on which he stood exclaiming, 'I am saved — I am in Christ — I cannot be lost — sins and devils may surround me, but though I fall and sin, I am safe — Christ cannot let me go — lusts and corruptions may overwhelm me in filth and pollution, as a sea rolling over my head: but all this does not, cannot affect the new man — the new creature is not touched or sullied by this: it cannot sin, because it is born of God — I stand amidst this overwhelming sea unharmed.' All this the hearers were told in substance, and persuaded to adopt; and it was sin and unbelief not to do so!

"The whole was interspersed with levity, low wit, and great irreverence. On the most solemn subjects of 'hell, devils, and damnation,' he roared like a Billingsgate, or blasphemer. On the adorable and amazing names of the blessed God, he rallied and sported with such lightness and rant as was truly shocking. This was especially the case in his repeating the words of the prophet Isaiah: 'Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light; let him trust in the name of the Lord, and stay upon his God.' The manner in which the sacred name was here used, was highly profane and impious.

"On returning from the place, I was affected with the delusion by which some of my neighbours were borne away; crying up the preacher as an oracle; 'a bold defender of the Gospel.' To me his words appear to answer with great exactness, to what is called by the apostle Timothy, 'profane and vain babbling'; and which, from an accurate observation, Paul declared 'would increase unto more ungodliness, and would eat as doth a canker or gangrene.'

"Need I ask, can this be true religion? The effects which it produces both on individuals and on societies, sufficiently ascertain its nature. It was and is affecting to me to think, what a state the world is in; so few making any profession of serious religion, and so few of those that do, who have their senses exercised to discern between good and evil. To think of Christian congregations, who have heard the word of truth for a number of years, being carried away with such preaching as this, is humiliating and distressing to a reflecting mind. Alas! how easily men are imposed upon in their eternal concerns! It is not so with them in other things; but here the grossest imposture will go down with applause. Yet why do I thus speak? 'There must needs be heresies, that they who are approved may be made manifest.'

We are apprehensive that preachers

of the above description seldom look into the glass of our monthly pages; and, were they even to condescend so far, we still doubt whether the correctness of this graphical representation would be perceived and acknowledged. We have thought, however, that the appearance of this original sketch may preserve some of our readers from allowing their occasional presence and approbation to countenance certain characters, whom, in its principal features, it affectingly resembles.

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*Poetical Effusions, Miscellaneous and Sacred, by Benjamin Coombs. pp. 120.—Wightman and Cramp. Price 4s.*

EVEN admitting the possession of refined poetical taste and talent, yet it does not necessarily follow that every effort of the muse should be equally successful. The evolutions of genius are so perfectly distinct from mere mechanical operations, and so dependent on circumstances over which human ability can exercise but a very limited control, that it seems impossible accurately to determine how high it may soar, or how low it may sink.

At the same time it must be acknowledged, that the reputation of genius may seriously suffer by inattention, or too easy a compliance with solicitation; especially if such ebullitions should be permitted to go at large in quest of public patronage, a boon which, now a-days, seems to be somewhat partially and parsimoniously distributed. We would, therefore, strongly recommend, particularly to the junior class of poetic authors, to exercise an unrelenting suppression of all those effusions, whose appearance might induce an estimate of their ability very much beneath its intrinsic value.

Our friend, Mr. Coombs, will know how to interpret and appreciate our observations. We can assure him it has afforded us the highest satisfaction to witness the pious feeling which pervades his publication; and, from the numerous pieces which it contains, it would not be difficult to produce many gratifying

specimens of poetical excellence. We presume the following will be considered deserving this character.

*"Return unto thy rest, O my soul."*  
 Like Noah's dove, the spirit seeks in vain,  
 Whilst o'er the earth she wings her devious way,  
 Some solid ground—some resting place to gain;  
 The world, deceitful as the treach'rous main,  
 Is deluged with a thousand gilded woes;—  
 Now cheer'd alas! by hope's delusive ray,  
 She lights to spend a long and cloudless day;  
 And now, o'erwhelm'd by disappointment's throes,  
 She mourns the ark she left—to heav'n she flies,  
 Where pleasure ne'er betrays, nor ever dies;  
 And on the tomb of faded earthly joys.  
 Where hope's fair scene in scatter'd fragments lies,  
 She writes—and Oh! 'tis truth her pen employs—  
 "Too low they build who build beneath the skies."

But even if Mr. C. were not to rise to poetical pre-eminence, we beg leave to remind him, that for some years he has sustained a more elevated character, which we sincerely trust he will be most of all concerned to cultivate and magnify.

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*A Review of the Congregational System, in Connection with a Department of its Local History. By John Howard Hinton, A.M. Price 1s.*

In this pamphlet Mr. Hinton has given the history of the Churches composing the "Berks and West London Association." He then proceeds to inquire into the effects of the Congregational System, as exhibited in that history, and to urge the importance of preserving the System in its purity, and bringing it into full and adequate operation. Our limits will not allow of large extracts, but we hope that many of our readers will procure the pamphlet for themselves, and derive much benefit from the judicious observations it contains. Mr. Hinton observes—

"We are quite aware it must be admitted, and we are willing to admit it in the outset in the most express and ample manner, that



our system has not accomplished all which might have been expected from it. So far from producing kindred societies, or even increasing their own strength, there are in some churches marks of decay, and even a struggle for existence. In conjunction with this, however, let it be remembered that internal mischiefs have kept pace with the external, and enable us to assign a sufficient cause for them. Sometimes the introduction of false doctrine, arianism here, and there antinomianism; sometimes the neglect of wholesome and necessary discipline, followed always by a declension of vital godliness, and often by the prevalence of flagrant immoralities; sometimes the disregard of divine ordinances, with the very inefficient occupation of the ministerial or pastoral office; and sometimes a spirit of disunion and mutual estrangement, fostered and embittered by angry debates respecting trifles and absurdities; by these various maladies have our churches been afflicted; and is it surprising that their strength has wasted, and their usefulness been impeded? No rational ground can be exhibited for expecting a different result. But what is this to the reproach of the congregational system? Are these necessary or approved parts of it? Are these among the elements from which we have ever professed to anticipate good? Assuredly not. We expect beneficial results only from sound doctrine and faithful discipline, from pure hands and united hearts. Such things are the sinews of the body; they are actually to be found in it; and in exact proportion to their prevalence has been the prosperity and usefulness of our churches. To say this is to say every thing. It is to admit that the system, so far as it has wrought at all, has wrought well. That the evils which attach themselves to it should produce advantage, is neither possible nor desirable. Why should there be a bounty upon false doctrine, or unholy living? Rather let those who wish to be either happy or useful, learn first to be holy and true.

"It may be observed, indeed, that as under such influences our societies decay, and in some instances perish, their capability of future usefulness is injured. We are far from regretting such a result. It is a most happy element in any institution, that its power to act at all should precisely correspond with its power to act beneficially. Further than it is beneficial there is no importance at all in maintaining any society, most of all a religious one. When it becomes useless, let it decay. Additional force is derived to this sentiment from the very important fact, that in proportion as religious institutions become useless, they become also mischievous; at all events by preventing, or perhaps repressing, the operation of better elements which, without such obstruc-

tion, might come into action, and almost inevitably also by fostering and propagating the most serious evils. With respect to a church characterised by false doctrine, or lax discipline, or unholy lives, we wish that it may be either reformed or exterminated.

We cannot conceive why it should be maintained for its own sake, either to become an actual nuisance, or to afford an argument against the necessity and an obstruction to the practicability of better adapted means. In these respects it would in our opinion have been unspeakably advantageous, if all churches had resembled our own.

"If it should be thought discreditable to our system that it is obnoxious to the generation of evils which may prevent its usefulness and cause its decay, we might answer that it is so in no greater degree than other religious institutions. Endowed or established churches are equally liable to similar mischiefs, so that they at least can claim no advantage, and are entitled to throw no stone. But we go further, and assert that such churches are far more readily overrun by them, and by many others from which the congregational method is exempt; while they have in themselves no reforming or renovating power, being adapted only to perpetuate and sanction things as they are, or as they become under the operation of involuntary causes. The evils to which our system is subject are in number fewer, and in magnitude smaller, than those which attend any other; while the principles of the system itself tend to keep open every eye to their entrance, and arm every hand for their expulsion. The instances are not rare in which the purity and vigour of our churches have been maintained by these means, and in many others the inherent vitality of the system has shewn itself by a determined and successful struggle."

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*Benevolence, a Sunday School Anniversary Piece of Music, composed to the 523d Hymn, Dr. Rippon's Selection, by W. J. White of Brintree, late of St. Albans.*

THIS Composer published some time ago *Sacred Melodies*, of which we were called to speak favourably, and this piece is equally creditable to his taste and feeling. It would be of advantage if those who compose for general use, would confine themselves to a smaller compass of notes than they usually do, few persons can sing in the air without flattening and consequent discord higher than F. While we would not confine melody within the four notes, of which the noble old tune *Canterbury* is composed, yet we must

regard it as an excellence, when a suitable and expressive air is produced, without running to the extremes of high and low tones. The author will take our hint in good part, and perhaps, profit by it. To conclude, we wish that all teachers and scholars in our schools were as well employed on Anniversary occasions, as they would be in practising this piece. Music may have its dangers, but to sing the praises of God might also be made a preservative from unbecoming amusements at such periods.

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*The Able Minister; A Sermon, preached at the Annual Meeting, August 3, 1825, of the Northern Baptist Education Society, by William Steadman, D. D.* London. Wightman and Cramp.

THE office of a Minister of the Gospel is so responsible in its nature, and so important in its results, that it is highly necessary those should be frequently brought to the view, and pressed upon the attention of those who are engaged in it; especially young ministers who have devoted themselves to the sacred work, and who are training up for the discharge of its various duties.

In the Sermon before us, founded upon 2 Cor. iii. 6. the esteemed Author, who presides over one of our Academical Institutions, has rendered an acceptable service, in showing "the special service assigned to able ministers;" "the work of God in making them able ministers;" and "the elements that constitute such characters." On the second general head the author has these appropriate remarks:

"I need not inform you, that in our Denomination there have existed, and in a degree still exists, strong prejudices against Academical Institutions, they have been thought to interfere with the prerogative of God, whose work alone it is to make men ministers, and to introduce into the ministry such whose qualifications are merely human; nor can we severely and indiscriminately censure such persons. The jealousy may arise from a proper, though a misapplied principle. But what is the most effectual means of subduing the prejudices, of removing the jealousy? Not that of argument, though that has its use, but that of such a general course of action as may convince all, that we do not, and will not, patronize any but such as Christ has made ministers, and that

in the whole course of our labours upon them, we maintain an uniform regard to that divine influence which only can mature those principles of heavenly origin, and succeed our efforts in what falls within the province of human culture, and sanctify to the best of purposes the improvements made. Thus shall we convince them that we do not usurp this authority, but act in due subordination to those whose province alone it is to make men *able ministers of the New Testament.*"

In the third division the worthy Doctor gives the following as the elements of the ministerial character, viz. "True and eminent piety; ministerial gifts; a portion of acquired knowledge; and a constant supply of the Holy Spirit." All these particulars are illustrated most admirably, in a way well adapted to impress the lineaments of the character upon those young men who are under the Doctor's immediate care, as the President of the "Northern Baptist Education Society."

Our limits prevent us from enlarging. We congratulate the Denomination that it has such an able minister of Christ, filling a station so very important for the future welfare of our churches.

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*The Baptist Children's Magazine, and Sabbath Scholar's Reward. No. 1. Jan. 1827. To be continued Monthly. Price One Penny.* J. F. Winks, Loughborough; Wightman and Cramp, London.

WE have been favoured with a sight of the first number of this little work, previous to its publication; and hasten to announce it to the Teachers of our Sunday Schools, and to recommend its general adoption as a reward book. It is respectably printed, and is adorned with five decent-looking wood-cuts. The contents, too, are well adapted for the moral and religious instruction of children, and are pleasingly diversified by anecdote, tale, and dialogue, so as to keep up the interest of the work, and secure the attention of the infantile mind. We are informed that several Baptist ministers have promised their assistance in conducting this Magazine, and that it will be decidedly a Baptist publication. We hope it will be successful.



## LITERARY RECORD.

### New Publications.

1. *Three Discourses on the Internal Evidence of Christianity, and the Causes of Unbelief.* By Jonathan Watson. Edinburgh, Waugh and Innes. 1826. 18mo. pp. 83. Price 1s. The arguments of each Discourse is as follows: 1. The character of God which the Bible contains must have been furnished by himself, because it is a character which the best of men could not have conceived—which bad men would not have published—which harmonizes with all right conceptions of Deity derived from natural religion—and which commands the voluntary admiration and love of all who understand it. 2. The Bible contains a system of religion which must commend itself to enlightened reason, on account of the accurate acquaintance with the human heart which it discovers—the wondrous adaptation of a moral remedy to the moral diseases of our nature—the extraordinary transformation of character which it produces on those who understand and believe it—and the animating and rational hope with which it inspires believers in the prospect of leaving this world. 3. While pleas for Deism are derived from the inconsistencies of professors—the ungodliness and rapacity of the clergy—superstitions—mysteries—and the doctrines of divine sovereignty, its real causes are to be found in ignorance of Scripture—hatred to the purity of the Gospel—and disaffection to the being and government of the true God. These topics are discussed with a moderate portion of talent, though in a style somewhat too declamatory, and occasionally somewhat too contemptuous.

2. *Palmer's Select Pocket Divinity.* 1. *Life a Journey.* By the Rev. A. M. Toplady, A.B. 32mo. Price 3d. 2. *Christ is All.* 32mo. Price 3d. Well printed, on good paper, and neatly got up in every respect. It is the intention of the publisher to issue a Series of similar little works, on Experimental and Practical Divinity, as Pocket Companions for devotional Christians. We wish him success, and think he cannot fail to ensure it, if his selection is always as judicious as in the present instances.

3. *Protestant Union; a Treatise of True Religion, Heresy, Schism, Toleration, and what best means may be used against the growth of Popery.* By John Milton. To which is prefixed, a Preface on Milton's Religious Principles, and unimpeachable sin-

cerity. By Thomas Burgess, D.D. F.R.S., P.R. S.L. Bishop of Salisbury. Price 3s. Rivingtons.

4. *The History of the Inquisition of Spain, from the time of its Establishment, to the Reign of Ferdinand VII. Abridged and Translated from the Original Works of D. T. A. Llorente, formerly Secretary to the Inquisition, &c. &c.* 8vo. pp. 583. Whitaker.

5. *A Letter to the Right Hon. Lord Bexley, occasioned by a Speech delivered by his Lordship at the Meeting of the Kent Auxiliary Bible Society, held at Maidstone, October, 1826.* By Andrew Thompson, D.D.

6. *The Authority of Jehovah asserted; or, a Scriptural Plea for the Seventh-day Weekly Sabbath, as the only Sabbath ever given by God to Man, &c. &c.* Price 1s. 6d.

7. *The Triumphs of the Gospel. A Sermon, preached in the Baptist Chapel, Halifax.* By Charles Thompson. Price 1s.

8. *Devout Aspirations in Scripture Language, for every Day in the Year.*

### In the Press, &c.

Early in February will be published, Part I. Price 3s. *Emma de Lissau*; a Narrative of the striking vicissitudes and Peculiar Trials of her Eventful Life.

Shortly will be published, The Union Collection of Hymns and Spiritual Songs, additional to the Psalms and Hymns of Dr. Watts; adapted to the use of the Church and the Social Circle, the Family and the Closet. In this Collection, it is intended to bring into one view the beauties of the best Composers. Evangelical sentiments combined with the charms of poetry, and ardor of devotional feeling, with becoming dignity of expression, have been regarded as the chief requisites. Hymns of a controversial nature, on baptism, will not be introduced.

The Child's Scripture Examiner and Assistant, Part IV. of Questions on the Gospel according to the Acts, with practical and explanatory observations, suited to the capacities of Children. By J. G. Fuller.

A New Edition (materially improved, and with additions), of Albut's Elements of Useful Knowledge.

The Friends of Anti-Slavery will be happy to hear that a Work is in the Press by the Author of "Consistency," "Perseverance," &c, entitled "The System, a Tale of the West Indies."

## OBITUARY.

### MISS HANNAH COLE.

Bowling Iron Works, near Bradford,  
Yorkshire, Dec. 6, 1826.

*To the Editor of the Baptist Magazine.*

SIR,

SCARCELY any part of your valuable work is read with greater interest than that which relates to departed worth. An account of God's gracious dealings with his children, is very much calculated to cheer the mind, to raise the affections from earth and earthly objects, and produce the exclamation of one of old, "Let me die the death of the righteous, and let my last end be like his." If any thing is more calculated than another to touch the feelings, and draw the sympathetic tear, it certainly is that stroke which prematurely removes to another world young persons just rising into life.

This was the case with the subject of these lines. The Obituaries of your Magazine were the means of comfort and support to her mind, during a long and painful affliction, and it is hoped that a brief account of her might be of benefit to others, who have yet to travel through the gloom of affliction, to the valley of the shadow of death.

Hannah, the daughter of William and Millicent Cole, of Bowling, near Bradford, Yorkshire, was born on Thursday, the 13th of June, 1811. The years of childhood and youth passed away without any particular occurrence, more than what is common to the rising race. When she arrived at the commencement of the present year (1826), symptoms of a decline began to show themselves. Loss of appetite, languor of spirits, and great weakness were suddenly followed by a very violent attack of inflammation, on Thursday, the 23d of February, which, entirely confined her to bed for several weeks; during this time, every opportunity that offered was employed in reading, prayer, and conversation

with her. Bunyan's Visions of Heaven and Hell, which were read in the family previous to her illness, had, it afterwards appeared, made a considerable impression on her mind. The Pilgrim's Progress, the Obituaries in the Magazine, and other books which treated of the Saviour, and of experimental religion, were very serviceable to her. The prayers and conversation of many respected friends and relations were also beneficial to her soul. These various means were attended with a divine blessing, and she evidently made advances in the knowledge of herself and of Jesus Christ. She mentioned to her mother that she entertained no hopes of a recovery, but communicated it without the least alarm, as she anticipated it from the commencement of her illness. When severe pain was upon her, which was almost her constant companion, she would sometimes repeat those beautiful lines,

Tho' painful at present, 'twill cease before  
long,  
And then O how pleasant the conqueror's  
song.

laying a great stress upon the words *and then*, as if longing to depart.

The efforts of parental care and medical skill were unremittingly employed, but every thing proved ineffectual, so that she was reduced to the utmost weakness, and worn almost to a skeleton.

But she was supported in a wonderful manner by her heavenly Father. If gratitude, patience, and submission in great affliction were ever exhibited, they certainly were in a very eminent degree in her conduct and behaviour.

If she thought a repining word ever escaped her lips (for she frequently wished to be gone), she would check herself, and say, "but I will wait patiently until my time comes."

At three different times she was tempted to doubt her sincerity, and her



interest in Christ; but she was soon relieved by her favourite passages, "I love them that love me, and they that seek me early shall find me;" and "him that cometh unto me I will in no wise cast out;" the above words she wished to be improved, after her decease, for the benefit of the living. She was, indeed, highly favoured with strong faith in the Saviour, and relied with the greatest confidence on the promises of the blessed Gospel. As her end drew near, her inward man grew stronger and stronger. Nine days previous to her dissolution, when a respected friend prayed and sang with her, she joined with all her strength, especially in the last verse of the 19th Hymn, 1st Book of Dr. Watts.

Then when ye hear my heart strings break,  
How sweet my minutes roll,  
A mortal paleness on my cheek,  
But glory in my soul.

And on the Sabbath before she died, when a relation was with her singing the 550th Hymn in [the Selection, she joined with particular emphasis in those lines,

Should Jordan's streams o'erflow its banks,  
I'll boldly venture through.

Many things very interesting to her friends, and satisfactory to her genuine piety might be mentioned, were not brevity necessary. It was evident to all around her, that the thoughts of death were not painful to her, but quite the contrary. For some time back, she chose, with the greatest composure, the place where she wished to be laid, and those who were to carry her to it. After the Sabbath she grew worse very fast, but continued comfortable in her mind, and always gave the most satisfactory answers to all enquiries put to her. The last question which she was asked, respecting the state of her mind, which was but a few minutes before her her last breath, was, "are you happy," her answer was, "quite ready." At length nature was completely worn out, and on Thursday the 23d of Nov. she sweetly fell asleep in the arms of Jesus, without the slightest struggle, or the

least conflict. On the Tuesday following, her mortal remains were interred in the Burial Ground of Sion Chapel, when Dr. Steadman read suitable passages of Scripture, and implored the Divine blessing on the solemn occasion, which was followed by a very pointed and seasonable address, by the Rev. B. Godwin, to a great number of spectators.

On the evening of the Lord's day, Dec. 3d, an impressive Sermon was preached by the Rev. B. Godwin, to a large and deeply affected congregation, from the words above referred to, viz. John vi 37.

"The above account has been handed to me by a respected friend, to be forwarded to your Magazine: I beg leave to add a few words. Of the reality of my young friend's piety none can doubt, who had any acquaintance with her during a very painful illness of about nine month's continuance. But hers was one of those cases, so often occurring in young persons who have been favoured with the prayers and counsels of pious parents from their earliest years, in which the development of the religious principle is so gradual, as to render it impossible to assign the exact period of its commencement. There was no terror of conviction—no sudden transition to peace and joy:—there was no extraordinary occurrence to mark with distinctness the different stages of Christian experience; but there was what was far more important, satisfactory evidence of "repentance towards God, and faith in our Lord Jesus Christ." She had those scriptural views of her sinfulness in the sight of God which produced contrition, but not despondency; she had been taught from her cradle to lisp her Saviour's name, as soon, therefore, as she felt her need, hope sprang up in her bosom. She embraced the Gospel method of salvation with a simplicity and cordiality, which left no room for doubt. She believed the Divine testimony respecting the power, and grace, and faithfulness of Christ, and saw no reason for hesitation, or reserve in

trusting him with her eternal all. I questioned her on this subject more than once, and the uniform reply was, that she believed Christ was able to save her, and willing to save her, and she could, therefore, without fear, trust her soul and body into his hands. This humble confidence continued, with a few slight interruptions, noticed in the above account, to the close of her life. Nor were the "fruits of righteousness" wanting; such as were appropriate to the chamber of affliction were "amply brought forth in their season." She believed that God, her heavenly Father, was wise and good, and appeared to feel as complete an acquiescence with his will as can be imagined. Those who stood by her couch often saw the writhings of agony, and the big tear rolling down her hectic cheek; but I believe none ever heard an expression of murmuring or discontent. She often longed "to depart and to be with Christ," but was willing to wait his time. It was, indeed, deeply interesting and affecting to behold her, so young, bidding farewell to the world without regret, and entering "the valley of the shadow of death without fear." Nor was the scene less solemn and touching on the day of her funeral, when maternal tenderness, lingering over the dear remains, was taking the last look, and the bereaved father, calling around him his surviving children, with a voice and tone, which indicated the deep feelings of grief, moderated by Christian principle, addressed them thus:—"My dear children, God has in great goodness given unto us many of you:—now he has in infinite wisdom taken one from us. None but parents know what parents feel. I pray God that this solemn dispensation, of the wisdom of which I have no doubt, may be blessed to your souls, and lead you to the knowledge of him, so that her death may be your life. And if you, or any of us should be called to suffer affliction, may we be enabled to manifest the same Christian temper." The voice ceased—only sobs were heard—the coffin was closed—and in a short time the grave received that deposit, which we trust the Saviour, at his second coming, will claim as his own. Her parents "sorrow not, as others which have no hope." May the junior branches of the family never forget the closing scenes of their sister's life. May the general impression produced by this affecting providence be salutary and permanent: may many who are now young in life seek that Saviour through whom she found peace, and prove, like her, the truth of his promise, "him that cometh unto me, I will in no wise cast out.

B. GODWIN."

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## INTELLIGENCE.

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### UNIVERSITY OF LONDON.

#### *Prospectus.*

THE Plan of the University of London is now so much matured, that the Council, chosen to superintend its affairs, deem themselves bound to lay an outline of it before the public, in order that the friends of public instruction may have a fuller opportunity of determining how far the Institution deserves the continuance of their support.

The number and names of the subscribers sufficiently evince the strong

conviction of its utility which prevails in the class for whom the Institution is peculiarly destined, and who consult their own interest, as well as that of the public, in contributing towards its establishment.

The City of London is nearly equal in population, and far superior in wealth, to each of the kingdoms of Denmark, Saxony, Hanover, and Wirtemberg, every one of which has at least one flourishing University. Supposing the annual rate of increase, in the last five years, to have been the same as in the



preceding ten, the present population cannot be less than 1,400,000 souls,\* of whom there are about 40,000 males between the ages of 16 and 21; the usual period of academical education. Out of this number it appears to be probable from the Parliamentary returns of the Property Tax, in the latter years of its duration, that from 4,000 to 6,000 are the children of persons who can easily defray the very moderate expense of their attendance on lectures in London. It may safely be affirmed, that there is no equal number of youths in any other place, of whom so large a portion feel the want of liberal education, are so well qualified for it, could so easily obtain all its advantages at home, and are so little able to go in quest of them elsewhere. No where else is knowledge more an object of desire, either as a source of gratification, a means of improvement, or an instrument of honest and useful ambition. The exclusion of so great a body of intelligent youth, designed for the most important occupations in society, from the higher means of liberal education, is a defect in our institutions, which, if it were not become familiar by its long prevalence, would offend every reasonable mind. In a word, London, which, for intelligence and wealth, as well as numbers, may fairly be deemed the first city in the civilized world, is at once the place which most needs an University, and the only great capital which has none.

The Plan of the Institution will comprehend Public Lectures, with examinations by the Professors; mutual instruction among the pupils, and the aid of tutors in those parts of knowledge which most require to be minutely and repeatedly impressed on the memory. It is intended, that the Professors shall derive their income at first principally, and, as soon as may be, entirely, from the fees paid by their pupils; they will hold their offices during good behaviour. Professors will doubtless be found of eminent ability, and of such established reputation, as to give authority and lustre to their instructions, so that the University will not be wanting in the means of exciting and guiding superior faculties in their ascent to excellence, as well as of speedily and easily imparting the needful measure of knowledge to all diligent students. The number of the Professors, the allotment of particular branches of individuals, and the order in which the lectures ought to be

attended, are matters not yet finally settled, and some of them must partly depend, in the first instance, on the qualifications of candidates; others will permanently be regulated by the demand for different sorts of instruction. Some professorships may hereafter be consolidated; more are likely in process of time to be subdivided; many entirely new will doubtless be rendered necessary by the progress of discovery, and by the enlarged desire of the community for knowledge. The course of instruction will at present consist of Languages, Mathematics, Physics, the Mental and the Moral Sciences, together with the Law of England, History, and Political Economy; and the various branches of knowledge which are the objects of Medical Education. In the classification of these studies there is no intention to adhere strictly to a logical order, whether founded upon the subjects to which each relates, or on the faculties principally employed on it. Without entirely losing sight of these considerations, the main guide of the Council is the convenience of teaching, which for the present purpose is more important than a scientific arrangement; even if such an arrangement could be well made without a new nomenclature of the sciences, and a new distribution of their objects. A few preliminary observations will explain the grounds of the first choice of subjects for Lectures, and the reasons for assigning, in some instances, boundaries to the province of each Professor.

Some languages will probably be studied only by those whose peculiar destination requires such attainments, and in this department generally, it will be fit to seek for every method of abridging the labour by which the majority are to attain that proficiency to which they must confine themselves. But the structure of human speech is itself one of the worthiest objects of meditation: the comparison of various languages, makes each of them better understood, and illustrates the affinity of nations, while it enlarges and strengthens the understanding; even the minute and seemingly unfruitful study of words is a school of discrimination and precision; and in the arts which employ language as their instrument, the contemplation of the original models, not only serves to form the taste of the youth of genius, but generally conduces to expand and elevate the human faculties.

The Mathematical Sciences are so justly valued as a discipline of the reasoning faculties, and as an unerring

\* By the returns of 1821, the numbers were 1,274,000.

measure of human advancement, that the commendation of them might seem disrespectful to the public judgment, if they did not afford by far the most striking instance of the dependence of the most common and useful arts upon abstruse reasoning. The elementary propositions of Geometry were once merely speculative; but those to whom their subserviency to the speed and safety of voyages, is now familiar, will be slow to disparage any truth for the want of present and palpable usefulness.

It is a matter of considerable difficulty to ascertain the distribution of Physics, a vast science, or rather class of sciences, which consists in the knowledge of the most general facts observed by the senses in the things without us. Some of these appearances are the subject of calculation, and must, in teaching, be blended with the Mathematics; others are chiefly discovered and proved by experiment; one portion of physical observation relates to the movements of conspicuous masses, while another respects the reciprocal action of the imperceptible particles or agents which we know only by their results; a great part are founded on that uniformity of structure, and those important peculiarities of action, which characterize vegetable and animal life. The subjoined division of professorships in this province, though chiefly adapted to the practical purpose of instruction, is influenced by some regard to the above considerations.

As the Physical Sciences aim at ascertaining the most general facts observed by sense in the things which are the objects of thought, so the Mental Sciences seek to determine the most general facts relating to thought or feeling, which are made known to the being who thinks, by his own consciousness.

The sub-division of this part of knowledge, would be very desirable on account of importance and intricacy; but the close connexion of all the facts with each other renders it peculiarly difficult.

A separate Professorship of Logic is proposed, not only because it supplies the rules of argument, and the tests of sophistry, but still more for that mental regimen by which it slowly dispels prejudice and strengthens habits of right judgment.

Perhaps, also, Rhetoric may in time merit a separate Professorship, of which one main object would be to undeceive those rigid censurers, and misguided admirers, who consider eloquence as a gaudy pageant; and to imbue the minds of youth with the wholesome assurance

that when guided by morality, and subjected to logic, it is the art of rendering truth popular, and virtue delightful; of adding persuasion to conviction; and of engaging the whole man, the feelings as well as the understanding, on the side of true wisdom.

The object common to the Moral Sciences, is the determination of the rules which ought to direct the voluntary actions of men; and they have generally been subdivided into Ethics and Jurisprudence; though the important distinction between these sciences has seldom been accurately traced, still less steadily observed. The direct object of Ethics is the knowledge of those habitual dispositions of mind which we approve as moral, or disapprove as immoral, and from which beneficial or mischievous actions ordinarily flow. In an ethical point of view, actions are estimated good in proportion to the excellence of the state of mind from which they arise. The science of Ethics is co-extensive with the whole character and conduct of man; it contemplates the nature of virtues and duties; and of those dispositions which are praiseworthy, and of that course of action which is incumbent on a reasonable being, apart from the consideration of the injunctions of law, and authority of civil government.

The first object of Jurisprudence, (taking that term in an enlarged sense,) is the ascertainment of rights, or of those portions of power over persons or things which should be allotted to each individual for the general welfare. The second is to determine what violations of these rights are so injurious in their effects and consequences to society, as to require prevention by the fear of adequate punishment. It is the science which defines rights and crimes; it presupposes the authority of government, and is limited in its direct operation to the outward actions of men as they affect each other. Ethics, though it has a wider scope, contemplates its objects more simply and generally. Jurisprudence, within its limited sphere, considers its objects in more points of view; prescribes more exact rules, and is therefore compelled to make minute and even subtle distinctions. The confusion of these two branches of moral science has contributed to disturb the theory of Ethics, and to corrupt the practice of legislation.

The study of the Law of England has for centuries been confined to the capital, where alone is a constant opportunity of observing its administration in Courts of Justice, and of acquiring skill



in peculiar branches under private instructors. These exclusive advantages of London for the study of the law will be enhanced by combination with Lectures and Examinations, while systematic instruction in law, and in general knowledge, will be rendered accessible to those branches of the legal profession who are now shut out from them in common with the majority of the other youth of this capital.

The maxims which ought to be observed by independent communities towards each other, and of which the fitness is generally acknowledged by civilized states, together with the usages by which they profess to regulate their intercourse, constitute what is metaphorically called the law of nations.

Political Philosophy, which considers what are the rights and duties of rulers and subjects in relation to each other, naturally belongs to the province of Ethics.

In an arrangement which does not affect a rigid method, History and Political Economy may be classed either as parts or appendages of Moral Science. A minute knowledge of History cannot be communicated by lectures. But the outlines of general history, directions to the student for historical reading, the subsidiary sciences of Geography and Chronology, together with some information respecting Numismatics and Diplomatics,\* and the rules of Historical Criticism, will furnish ample scope for one Professor.

The object of the science of Political Economy is to ascertain the laws which regulate the production, distribution, and consumption of wealth, or the outward things obtained by labour, and needed or desired by man. It is now too justly valued to require any other remark, than that the occasional difficulty of applying its principles, and the differences of opinion to which that difficulty has given rise, form new reasons for the diligent cultivation of a science which is so indispensable to the well-being of communities, and of which, as it depends wholly on facts, all the perplexities must be finally removed by accurate observation and precise language.

For the studies which are necessary in all the branches of the Profession of Medicine, London possesses peculiar and

inestimable advantages. It is in large towns only that medical Schools can exist. The means of acquiring anatomical knowledge, medical experience, and surgical dexterity, must increase in exact proportion to the greatness of the town. At this moment the great majority of those who are called general practitioners, who take no degree, confine themselves to no single branch of the profession, but in whose hands the whole ordinary practice of England is placed, receive their systematic instruction from lectures in London, during one or two years, while many of them are attending hospitals. The annual average of such students is about seven hundred. Many of the Lecturers have been, and are men of very eminent ability; and the practitioners thus educated are, generally, most respectable for information and skill. It is no reflection on either body to affirm, that Medical education would be improved, if the teachers of most distinguished ability who are now scattered over London, were gradually attracted to one Institution, where they would be stimulated to the utmost exertion of their faculties, by closer rivalry, larger emolument, and wider reputation. To what cause but to the present dispersion of eminent teachers can it be ascribed, that the greatest city of the civilized world is not its first School of Medicine?

The young men who are intended for the scientific profession of a Civil Engineer, which has of late been raised so high by men of genius, and exercised with such signal advantage to the public, have almost as strong reasons as those who are destined for the practice of Medicine, for desiring that a system of Academical education should be accessible to them where they can be best trained to skill and expertness under masters of the first eminence.

To these examples might be added, the obvious and striking case of commerce, which would be of itself sufficient to show the advantage of bringing literary and scientific instruction to the place where diligence and experience in liberal occupations are acquired. By the formation of an University in this metropolis, the useful intercourse of theory with active life will be facilitated; speculation will be instantly tried and corrected by practice, and the man of business will more readily find principles which will bestow simplicity and order on his experimental knowledge. No where can every part of information, even the most remote and recondite, be obtained so easily as in a city which

\* The ascertainment of the age and authenticity of ancient manuscripts, chiefly of public documents, by their written character and other outward marks. The adoption of this technical term from the continental nations seems to be justified by convenience.

contains cultivators of all branches of learning, followers of all opinions, and natives of every quarter of the globe.

The Council are rather encouraged than disheartened by the consideration that their undertaking rests on the voluntary contributions of individuals, to which, after a season of public difficulty, they now appeal with firmer assurance. They are satisfied, that experience of its advantages will, in due time, procure for it such legal privileges as may be found convenient for its administration; and they are not unwilling that the value of testimonials of proficiency and conduct, granted by the University, should, at least in the commencement, depend on the opinion entertained by the public, of the judgment, knowledge, vigilance, and integrity, of the Professors. For the good effects expected in other Seminaries from discipline, the Council put their trust in the power of home and the care of parents: to whom, in this Institution, which is equally open to the youth of every religious persuasion, the important duty of religious education is necessarily, as well as naturally, entrusted. That care, always the best wherever it can be obtained, will assuredly be adequate to every purpose in the case of the residents in London, who must at first be the main foundation of the establishment. When its reputation attracts many pupils from the country and the colonies, those means of private instruction, and domestic superintendence, may be adopted, which have been found in other places to be excellent substitutes for parental care.

Finally, the Council trust, that they are now about to lay the foundation of an Institution, well adapted to communicate liberal instruction to successive generations of those who are now excluded from it, and likely neither to retain the machinery of studies superseded by time, nor to neglect any new science brought into view by the progress of reason; of such magnitude as to combine the illustration and ornament which every part of knowledge derives from the neighbourhood of every other, with the advantage which accrues to all from the outward aids and instruments of libraries, museums, and apparatus; where there will be a sufficient prospect of fame and emolument to satisfy the ambition, and employ the whole active lives of the ablest Professors; where the most eminent places in education may be restored to their natural rank among the ultimate and highest objects of pursuit; where the least remission of diligence must give instant

warning of danger, and an attempt to pervert its resources to personal purposes cannot fail to cut off the supply sought to be perverted; where the inseparable connexion of ample income, and splendid reputation with the general belief of meritorious service, may prove at once a permanent security for the ability of the teachers, an incentive to their constant activity, and a preservative of the establishment from decay.

#### I.—*Languages.*

1. Greek Language, Literature, and Antiquities.
2. Roman Language, Literature, and Antiquities.
3. English Literature and Composition.
4. Oriental Literature, subdivided into—
  - A. Languages from the Mediterranean to the Indus.
  - B. Languages from the Indus to the Burrampooter.
5. French Language and Literature.
6. Italian and Spanish Literature.
7. German and Northern Literature.

#### II.—*Mathematics.*

8. Elementary Mathematics.
9. Higher Mathematics.

#### III.—*Physics.*

10. Mathematical Physics.
11. Experimental Physics.
12. Chemistry.
13. Geology and Mineralogy.
14. Botany and Vegetable Physiology.
15. Zoology and Comparative Anatomy.
16. Application of Physical Sciences to the Arts.

#### IV.—*Mental Science.*

17. Philosophy of the Human Mind.
18. Logic.

#### V.—*Moral Sciences.*

19. Moral and Political Philosophy.
20. Jurisprudence, including International Law.
21. English Law, with (perhaps) separate Lectures on the Constitution.
22. Roman Law.

#### VI.—*History.*

23. History.

#### VII.—*Political Economy.*

24. Political Economy.

#### VIII.—*Medical Sciences.*

25. Anatomy.
26. Physiology.
27. Surgery.
28. Midwifery and Diseases of Women and Children.



29. *Materia Medica* and Pharmacy.
30. Nature and Treatment of Diseases.
31. Medical Jurisprudence; together with
32. Clinical Lectures, as soon as an hospital can be connected with this establishment.

It is due to the promoters of this Institution, to state the privileges and advantages to which they will be entitled in respect of their contributions, whether by subscription or donation to its funds.

The Deed of Settlement fully provides for the protection of the proprietors from all liability beyond the amount of the sums respectively subscribed by them. While it confers large powers on the Council, it also interposes every proper check on any irregularity in the exercise of those powers, by the appointment of auditors, and by General and Special Meetings of Proprietors for the revision of the proceedings in Council, and the adoption of such new By-Laws and Regulations as in the progress of the establishment may from time to time be required.

The rights and privileges of the proprietors under such Deed may thus shortly be recapitulated:—

1. Absolute right of presentation of one student, in respect of each share, at such reduced rate of annual payment, and subject to such rules and restrictions as may be prescribed by the Council.
2. Interest on shares not exceeding £4. per cent. out of surplus income.
3. Privilege of transfer and bequest of shares.
4. In cases of ballot, a proprietor of one share is entitled to one vote; of five shares, to two votes; and of ten shares or upwards, to three votes, with privilege of voting by proxy at elections.

Donors of £50. and upwards are entitled to all the privileges and advantages of proprietors, except the transfer and devolution of their interest, and have no more than one vote on any occasion.

In addition, proprietors and donors will have the right of personal admission to the library, and the various collections of the University.

It is difficult at present to form any precise idea of the annual expense at which the proposed system of education can be afforded; but a confident belief is entertained that it will not be more than £30. per annum, for a student admitted on the nomination of a proprietor. In the early period of the establishment, it is probable that no other students than those presented by proprietors can

be admitted; and whenever the extended scale of the Institution will allow of a general admission of students, their annual payments must necessarily be much higher than those required by the nominees of proprietors.

A piece of ground has been purchased, at the end of Gower Street, for the erection of the proposed building, and the Council have adopted a design of Mr. Wilkins; a lithographic sketch of which may be had by proprietors, at the office of the University. The estimate for completing the whole building, faced in stone, is £87,000.; but the Council hope to be able to finish so much as will be sufficient for the first objects of the Institution, for £30,000.; and if the first stone be laid in July or August, they trust that the classes will be opened by the end of the next year.

Signed, by Order of the Council,

F. A. Cox, LL.D.

*Hon. Sec. to Council.*

THOMAS COATES,

*Clerk to the Council.*

7, Furnival's Inn, Aug. 8, 1826.

#### STEPNEY ACADEMY.

THE Annual Meeting of the Subscribers and Friends to the Stepney Academical Institution will be held (Providence permitting), on *Tuesday Evening*, Jan. 16. at the King's Head Tavern, Poultry. Chair to be taken at *Six o'clock precisely*.

#### NOTICES.

The Church and Congregation in Badcox Lane, Frome, lately under the care of the Rev. S. Saunders, have most unanimously invited the Rev. T. F. Newman, from Bristol Academy, to become their Pastor—which invitation he has accepted.

The Rev. Joseph Brooks, formerly of Newport Academy, and late of West Haddon, Northamptonshire, has accepted an invitation to the Pastoral office from the Baptist Church at Fenny Stratford, Bucks.

# LIST

OF

## PARTICULAR OR CALVINISTIC BAPTIST CHURCHES.

N.B. The first column gives the name of the place where the Churches meet the second the date of their formation, the third the name of the Pastor, and the fourth the date of his settlement. We regret the imperfections which attend the list, and hope that in future years they may be removed.

BEDFORDSHIRE.			
Barton.....	1820	John Warring.....	1821
Bedford.....	1791	Thomas King.....	1816
Biggleswade.....	1771	Thomas Middleditch.....	1819
Blunham.....	1670	John Beetham.....	1822
Cardington, Cotton End.....		John Holloway.....	1822
Carlton.....		Charles Vorley.....	1796
Cranfield.....	1660	William Wakefield Steers.....	1792
Dunstable 1 Ch.....			
Dunstable 2 Ch.....	1803	Daniel Gould.....	1826
Keysoe.....	1652	Henry Bottle.....	1823
Leighton Buzzard.....		Thomas Wake.....	1793
Luton.....	1689	Ebenezer Daniel.....	1812
Maulden.....		Samuel Hobson.....	1808
Potterton.....		William Cooper.....	
Ridgmount.....		William Cuttriss.....	1818
Sharnbrook.....		Joseph Hindes.....	1818
Southill.....	1693	Thomas Tay.....	1819
Stoughton (Little).....	1767	James Knight.....	1806
Steventon.....	1655	Joseph Such.....	1804
Toddington.....	1816	Thomas Ramsay.....	1816
Westoning.....	1814	George Dance.....	1814
BERKSHIRE.			
Abingdon.....	1652	John Kershaw, A. M.....	1815
Beech Hill.....		James Rodway.....	
Farringdon.....	1620		
Kingston Lisle.....		Daniel Williams.....	
Newbury.....	1640	Thomas Welsh.....	1813
Reading 1 Ch.....	1640	J. H. Hinton, A. M.....	1821
Reading 2 Ch.....	1805	— York.....	
Reading 3 Ch.....		— Cox.....	
Wallingford.....	1791	Joseph Tyso.....	1819
Wantage.....	1648		
Wokingham.....	1774	John Coles.....	1819
BUCKINGHAMSHIRE.			
Amersham 1 Ch.....	1783	Richard May.....	1824
Amersham 2 Ch.....	1823	James Cooper.....	1823
Aylesbury.....			
Chenies.....	1760	Ebenezer West.....	1821
Chesham 1 Ch.....	1717	William Tomlin.....	1811
Chesham 2 Ch.....	1820	William Cooper.....	1823
Colnbrook.....	1708	William Coleman.....	1823
Crendon (Long).....	1802	William Hopcraft.....	1822
Datchet.....	1786	William Bayley.....	1819
Gold Hill.....	1806	D. Ivis.....	1826
Haddenham.....	1810	Peter Tyler.....	1810



Hanslope. ....	1818	John Hill. ....	1818
Ickford. ....	1825	C. Dodwell. ....	1825
Ivinghoe. ....	1804	G. Clark. ....	1807
Kingshill (Little). ....	1814	Thomas Jordan. ....	1814
Missenden (Great). ....	1776	S. R. Allom. ....	1823
Newport Pagnell. ....	1662	George Foskett. ....	1818
Northall. ....	1812	William Johnson. ....	1812
Olney. ....	1694	James Simmons. ....	1818
Penn. ....	1802	J. Dolling. ....	1805
Quainton. ....	1816	D. Walker. ....	1817
Risborough (Princes). ....	1708	Thomas Terry. ....	1820
Stratford (Fenny). ....	1805		
Stratford (Stony). ....	1656	John Simmons A. M. ....	1824
Swanbourn. ....	1809		
Waddesdon Hill. ....	1787	George Williams. ....	1809
Winslow. ....	1660		
Wyeombe (High). ....		Henry Paice. ....	1824
CAMBRIDGESHIRE.			
Bottisham Lode. ....	1811	Thomas Reynolds. ....	1817
Cambridge. ....	1726	T. C. Edmonds A. M. ....	1810
Camps (Castle). ....	1817	William Jobson. ....	1817
Chatteris. ....	1819	Benjamin Gosney. ....	1822
Cottenham. ....	1780	John Meakin. ....	1812
Downham. ....		— Britton. ....	
Gamlingay. ....	1710	Enoch Manning. ....	1818
Haddenham. ....	1812	G. I. Pinchard. ....	1816
Harston. ....	1785	B. Fuller. ....	1824
Isleham. ....	1693	John Reynolds. ....	1819
Melbourne. ....	1654	William Pepper. ....	1818
Oakington. ....	1819		
Over. ....	1735	George Prudden. ....	1811
Soham. ....	1750	J. C. Ward. ....	1825
Streatham. ....	1801	Joseph Howlett. ....	1801
Sutton. ....	1789		
Swavesey. ....	1789	Thomas Tall. ....	1795
Wilburton. ....	1808	John Langford. ....	1808
Willingham. ....	1662	John Rootham. ....	1791
CHESHIRE.			
Audlem. ....	1815	— Thursfield. ....	1825
Chester. ....	1806	W. C. Bottomley Minister. ....	1826
Hill Clif. ....	1663	} James Bradford. ....	1820
Little Leigh } ....	1820		
Warford. ....		— Holt. ....	
CORNWALL.			
Calstock. ....	1818		
Chasewater. ....	1769	Joseph Morcum. ....	
Falmouth. ....	1803	W. F. Burchell. ....	1825
Grampound. ....	1820		
Helstone. ....	1804	Joseph Lane. ....	1814
Penpole. ....	1802		
Penzance 1 Ch. ....	1802	J. Shoveller Jun. ....	1826
Penzance 2 Ch. ....	1826		
Redruth and St. Day. ....	1802	John Dore. ....	1818
Saltash. ....		— Matthews. ....	
Skinner's Bottom. ....	1815	John Cruise. ....	
Truro. ....	1789	Edmund Clarke. ....	1820
CUMBERLAND.			
Broughton. ....	1662	Samuel Ruston. ....	1819
DERBYSHIRE.			
Belper. ....		S. Johnson. ....	
Chesterfield. ....	1817	David Jones. ....	1821
Derby. ....	1793	C. E. Birt A. M. ....	1817
Loscoe. ....	1783	Joseph Swain. ....	1807
		{ William Fletcher. ....	1804
Swanwick. ....	1804	— Stovel. ....	1826
DEVONSHIRE.			
Ashburton. ....	1798	William Dore. ....	1822
Bampton. ....	1690	John Cherry. ....	1822
Barnstaple. ....	1817	W. Aveline. ....	1825
Bideford. ....	1821		1824
Bovey Tracey. ....	1773	Joseph Lee Sprague. ....	1796

Bradninch .....	1816	Charles Sharp .....	1825
Brayford .....	1817	George Lyle .....	1823
Brixham .....	1800	Edward Widlake .....	1808
Collumpton .....		Richard Humphry .....	
Crediton .....	1817	William Davies .....	1822
Dartmouth .....	1646	Philip House .....	
Devonport .....			
— 2nd Ch. ....		Thomas Wilcocks .....	1822
— 1st Ch. ....		Thomas Horton .....	1813
Exeter 1 Ch. ....	1654	Samuel Kilpin .....	1818
— 2nd Ch. ....	1818	John Mason .....	
Harberton Ford .....		James Gard .....	
Honiton .....		William Lush .....	1822
Kentisbeer, St. Hill .....	1816	C. Hawkins .....	
Kingsbridge .....		John Nicholson .....	
Modbury .....		S. Gillard .....	
Plymouth .....	1648	Samuel Nicholson .....	1823
Prescot .....		Benjamin Thomas .....	1825
Shaldon .....		E. H. Brewer .....	
Sheepwash .....		John Mitton .....	
Stonehouse .....			
Teignmouth .....	1821		
Tiverton .....	1687	John Singleton .....	1814
Torrington (Black) .....	1833	John Metters .....	
— (Great) .....		Thomas Pulsford .....	1820
Uffculm .....	1810	John Wood .....	1824
Upttery .....	1652		
<b>DORSETSHIRE.</b>			
Loughwood .....		Richard Gill .....	1800
Lyme Regis .....	1665	Abraham Wayland .....	1822
Poole .....		Samuel Bulgin .....	1807
Weymouth .....		James Hoby .....	1826
Winborne .....		H. Gill .....	
<b>DURHAM.</b>			
Berwick upon Tweed .....		A. Kirkwood .....	
Hamsterly .....	1652	David Douglas .....	1822
Rowly (Cold) and Hindley ..	1785	William Fisher .....	1820
South Shields 1st. Ch. ....	1818	George Crook .....	1824
— 2nd Ch. ....	1823	George Brown .....	1823
Stockton on Tees .....	1809	William Leng .....	1824
Sunderland .....			
Wearmouth (Monk's) .....			
<b>ESSEX.</b>			
Billericay .....	1815	B. Crowest .....	1815
Braintree .....		W. Humphries .....	1825
Burnham .....		John Garrington .....	
Chigwell Row .....		— West .....	
Coggeshall .....			
Colchester 1 Ch. ....		George Francis .....	1816
— 2 Ch. ....		William Dowling .....	
Colne (Earl's) .....		M. G. Pudney .....	
Dunnlow .....	1823	A. Sangster .....	1823
Halstead .....		John King .....	
Harlow .....	1662	Thomas Finch .....	1819
Hedingham (Sible) .....		R. Langford Jun. ....	1822
Ilford .....	1801	James Smith .....	1808
Langham .....	1790	J. W. Goodrich .....	1820
Loughton .....	1816	Samuel Brawn .....	1817
Mersey .....			
Potter Street .....	1754	John Bain .....	1804
Rayleigh .....	1799	James Pilkington .....	1799
Ridgwell .....			
Saffron Walden .....		Josiah Wilkinson .....	1809
Sampford (Old) .....	1805		
Thaxted .....		Thomas Byatt .....	1814
Thorpe .....	1802	William Bolton .....	1802
Waltham Abbey .....			
<b>GLOUCESTERSHIRE.</b>			
Avening .....	1819		
Blakeney .....		John Jones .....	
Bourton on the Water .....	1650	Thomas Coles, A. M. ....	1801



Chalford .....		James Dean .....	1798
Cheltenham .....	1753	Jenkin Thomas .....	
Chipping Campden .....	1724	George Jayne .....	1821
Chipping Sodbury .....	1709		
Cirencester .....	1651	Daniel White .....	
Coleford .....		John Fry .....	1814
Eastcombs .....	1800	J. O. Mitchell .....	1825
Fairford .....	1720	Daniel Williams .....	
Gloucester .....	1813	William Yates .....	1826
Hillsley .....		Thomas Shakspeare .....	
Horsley .....	1715	William Winterbotham .....	1801
King's Stanley .....	1630	James Cousins .....	1818
Lechlade .....	1817	J. Clarke .....	1818
Minchinhampton .....		Joseph Dunn .....	1826
Naunton and Stow .....	1665	Joseph Miles .....	
Stroud .....	1822	Henry Hawkins .....	1823
Tetbury .....			
Tewkesbury .....	1655	Daniel Trotman .....	
Thornbury .....			
Uley .....	1820		
Winchcombe .....	1810	John Mills ... ..	1826
Winstone .....	1822	T. Davis .....	1823
Woodchester .....	1825		
Wotton-under-edge .....		T. Thomas .....	1821
<b>HAMPSHIRE.</b>			
Andover .....	1824	Samuel Whitewood .....	1826
Ashley .....	1817	Thomas Rutter .....	1817
Batramsley .....		William Mursell .....	1804
Beaulieu .....	1817		
Blackwater .....		Thomas Burgwin .....	
Broughton .....	1690	Hugh Russel .....	1809
Hartley Row .....	1808	Sidney Thompson .....	
Helier's (St.) Jersey .....		Thomas Jarvis .....	
Jean (St.) Jersey .....		Jean de Gruchy .....	
Lockerley .....		N. T. Burnett .....	1823
Long Parish .....	1818	Thomas Fletcher .....	1818
Longueville (Jersey) .....		— Carrè .....	
Lymington .....		Jas. Millard .....	
Newport (Isle of Wight) .....	1821	John Franks .....	1821
<b>Portsea.</b>			
Meeting-house Alley .....	1709	Daniel Miall .....	1801
White's Row .....		Thomas Morris <i>Minister</i> .....	1826
Ebenezer .....	1812	John Headden .....	1813
Salem .....		Richard Young .....	1814
Forton and Lake Lane .....	1811	{ Thomas Tilly .....	1812
		{ John Clay .....	1821
Romsey .....		William Yarnold .....	1812
Southampton .....	1700	B. H. Draper .....	1820
Wellow (Isle of Wight) .....		William Read .....	
Whitechurch .....		Philip Davies .....	
Winchester .....	1822	Thomas Griffiths .....	1822
Yarmouth (Isle of Wight) .....		Isaac Watts .....	1826
<b>HEREFORDSHIRE.</b>			
Garway .....	1802	William Evans .....	1820
Kington .....	1805	Samuel Blackmore .....	1823
Leominster .....	1652	Thomas Edmonds .....	1814
Madly .....	1817	J. Norgrove .....	1826
Peterchurch .....	1820	Thos Jones .....	
Ross .....	1819		
Ryeford .....		W. Williams .....	1809
Tenbury .....	1819	Jos. Price .....	1819
Withington .....	1817	Jos. Davies .....	

(To be continued.)

# MONTHLY REGISTER.

## FOREIGN.

DURING the last month, the affairs of *Portugal* have almost exclusively engaged the attention of Europe. The Anti-Constitutionalists, whose intrigues and treasons had occasioned their exile, fled into Spain, the natural receptacle for all that is bigotted and slavish. Clothed and armed by the Spanish Government, and acting, to say the least, under its connivance, they have invaded Portugal—the Spanish Authorities encouraging them, and the priesthood raising subscriptions to defray the expences of the attempt. It was a sagacious measure on the part of those priests; for they regard knowledge and liberty as their sworn foes, and doubtless hoped, that by expelling them from Portugal, they would be able to retain the whole Peninsula in darkness and bondage. We trust they will be mistaken.

The Portuguese Government wisely solicited the aid of England, their old and faithful ally. It was impossible that such an appeal should be made in vain. No sooner were the English Ministry satisfied of the necessity of the measure than they acceded to the request; and at this moment, thousands of British troops are on their way to Portugal. They have gone—not to make war, but to preserve peace—to defend, not to attack—to prevent anarchy and bloodshed from desolating the land—and if they *must* strike, only that they may save. Heaven grant them success, and preserve Europe from the horrors of war!

We are not without hopes that the decisive measures adopted by England will be at once efficient and instructive. Spain and her petticoat-manufacturing sovereign will be convinced of feebleness and folly, and Europe will again be reminded that the British lion is gentle when kindly and respectfully treated, but terrible in his wrath.

Much importance was attached to the part that *France* might take in this struggle. The speeches of Charles X. and M. Damas, his minister for foreign affairs, (at the meetings of the Chambers, Dec. 12 and 19) have quieted the

minds of most persons, being entirely of a pacific tendency. France co-operates with England in endeavouring to preserve peace. It will give us great pleasure to report to our readers on some subsequent occasion that their united efforts have succeeded.

We are sorry to observe that among the measures about to be proposed by the French ministry are some restrictions on the liberty of the press. One of those restrictions shows, plainly enough, the spirit of the projectors. Persons are to be prohibited from printing any thing that tends to expose to ridicule the Roman Catholic religion or its Clergy! Truly, the Romish lady is a most sensitive personage: she can be the harlot, unblushingly, and before all men; but, *call* her so, and she is all agitation and alarm, protests her innocence, and vows vengeance on her calumniators! Nevertheless, the day of exposure and punishment is coming.

## DOMESTIC.

Dec. 12. His Majesty sent a message to Parliament, communicating information of the hostile movements in Portugal. The discussion which followed, was only marked by its unanimity and animation: the speeches of Messrs. Canning and Brougham, in the House of Commons, were fine specimens of brilliant eloquence: all agreed that the armed interference of England was justly called for, and an Address to his Majesty, with assurances of co-operation and support, was immediately voted.

Parliament is adjourned till Feb. 8.

Ireland, we fear, is in an alarming state. The leading men among the Roman Catholics are exerting themselves to the utmost to inflame the minds of the populace, by intemperate, not to say seditious harangues. Meanwhile, the work of reformation is proceeding: many individuals, it is said, have recently abjured Popery and embraced Protestantism.

Much distress still prevails in the country, especially in the manufacturing districts. Trade is slowly, very slowly reviving. May the judgments of God be sanctified!



## IRISH CHRONICLE,

JANUARY, 1827.

It appears from the letters of our agents of the past month, that the Reformation from Popery has at length commenced, and begins to appear in Ireland. These are the effects of the uncompromising spirit by which the Scriptures have been taught in the schools and have been explained in the cabins. For nearly 300 years the vast revenues of the Church in that country have been possessed by professed Protestants :—for more than 200 years a very considerable body of Presbyterians has existed in Ulster, largely endowed by the state. Nearly for as long a period several Baptist congregations have been found in some of the larger towns and cities. Many proofs might be given of the inanity of all these Protestant congregations, and their total inefficiency, as to spreading the doctrines of the Reformation. The spirit of the *ten spies*, who had returned from exploring the land of Canaan, has almost universally prevailed ; while there has been scarcely a *Joshua* or a *Caleb* to protest against their unbelieving neglect of the command of the God of Heaven. The commission of the Saviour seems to have been understood by Protestant Ministers in Ireland, as meaning “every creature,” *except their good neighbours, the Roman Catholics!* Instead of contributing towards their conversion from Popery, they contributed towards the erection of Popish chapels, and seemed to say, as a Protestant Archbishop has lately declared—“In those points, which are of the utmost importance, *we* (*i. e.* the Established Church and the Roman Catholics) perfectly coincide.—There exists between you and them a perfect concord in all the great doctrines of Christianity!”\* It has been a great blessing that Societies in England, formed for the religious instruction of Ireland, have gone with the Bible only, the Religion of Protestants “as the weapons of their warfare.” Laying aside secular and personal considerations, they have not used “carnal weapons,” but those which have been always “mighty through God.” Let the true-hearted Protestants in Ireland zealously co-operate with their brethren in England, and follow up the plans of Scriptural education in the schools, and of employing enlightened men to read the Scriptures in the Irish language in the cabins, and we shall see, in the course of a few years, popery in Ireland, as to its predominating influence, not only weakened but destroyed. “*Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.*” 2 Thess. ii. 8.

From the Rev. Josiah Wilson to the  
Secretaries.

Boyle, Nov. 14th, 1826.

DEAR BRETHREN,

In the journals which I now forward, you will see a confirmation of some of the observations I made in my last letter. I refer particularly to the hostile disposition evinced by the anti-bible readers in this country. The Priests have found that any thing in the way of argument to oppose the circulation of the word of God will not answer their purpose ; and therefore all, with whom they have influence, are earnestly exhorted not to listen to, nor touch the damnable book ! Many in consequence are prevailed on, not even to be civil

to, and, when the least pretext can be obtained, strenuously to oppose or maltreat the readers of the bible, whether teachers of it or not. But it will be gratifying to you to learn, as it is peculiarly pleasing to me to inform you, that this violence is inducing some of those who have read the scriptures to their spiritual advantage, to evince, in a more full and satisfactory way than they have hitherto done, their attachment to the revealed word of God.

I may add to the preceding observations, that those who appear determined to read the scriptures for themselves, discover also an earnest desire to hear the preaching of the gospel ; of this, I had striking evidence on Monday last, at Mohill, and on Sunday last at Bal-linacarrow, in both which places I ge-

\* Charge of Dr. Laurance, Archbishop of Cashel, p. 7, 12.

nerally have very good congregations ; but on those occasions they were much larger than usual, and there were many Roman Catholics present.

I have nothing particular to say respecting the schools, as the children are only now returning to them after getting in the potatoes, for which purpose they have been absent for several weeks. In reference to this, Ireland's harvest, every observer of Providence must see abundant cause for the liveliest sentiments of gratitude to God ; who, just at the period when every one was expecting a dearth ; sent the seasonable showers from heaven to water the earth, and has caused an excellent and abundant crop of this "staff of life" here ; which, in consequence of the scarcity of grain, is of course doubly acceptable.

I forgot to mention in my last, that in the four months previous to that date, I had of course seen all the schools once at the regular quarterly inspection ; but many of them a second and a third time, going unexpectedly to see if they were proceeding as well during my absence as when I was expected, and also to ascertain if their appearance corresponded with the accounts given me from time to time by the casual inspectors.

I am happy to inform you that with one exception only, every teacher was at his or her post, and on inquiry I found that the absence of that one was of necessity, he being obliged by summons to attend some law business on that day.

This statement will, I am sure, be gratifying to you and the committee, as the circumstance was to

Yours, affectionately,

J. WILSON.

P. S. You will probably think that the journals of W. M. and B. B. might appear with advantage in the Chronicle ; the latter is from a Sabbath Reader, who was early mentioned in the proceedings of the society, and who has maintained an excellent character. When first employed by us, (though he now writes English so well) he could not speak one sentence in English.

From Mr. John O'Brian to the Rev. J. Wilson.

12th November, 1826.

REVEREND SIR,

SINCE my last I have been employed and exercised as usual. Though the votaries of error at their stations of confession endeavour to enslave the consciences of

those who are dupes to their craft ; yet several new places have been opened for reading and explaining the Irish Scriptures, where I have found favour with the people, and frequent opportunities of speaking to them of the things which belong to their everlasting peace. I have read and lectured in Treen, Templeavanny, Ballenafad, Ballymore, Kilaracht, Carowanurjar, Ardmile, Liserlough, Lecharrew, Cootehall, Drumshanbo, Ardrelleen, Drumheuf, Leitrim, and Carrack ; in all these places they seemed to rejoice to hear the scriptures of truth in their native language. Pat Davys' uncle sent for me a few days ago, to bleed his daughter ; many were present, (who came to visit the sick girl,) where I read and proclaimed to them the everlasting gospel. Some of these were serious enquiring persons, who expressed their thankfulness for what they then heard, and acknowledged with seeming gratitude the suitableness of the gospel, and exclaimed against their priests for their covetousness and indolence, and the very little pains they took to impress the minds of their people with scriptural knowledge, but rather endeavoured to prevent them from hearing it. Mr. Crawford has conferred great eulogy on the Baptist Schools, and says that many of his acquaintance had been benefited by them ; that a whole family of the Gallaghers, who reside in the vicinity of Drumheuf, are inclined to renounce Popery, by means of the children attending the school, and themselves making the scriptures of truth their constant study. He also told me of his own servant boy, who has been converted from Popery by the same means, and holds no communication with those whom he left, except when he is advising them to flee from the wrath to come. He shews scriptural reasons for his coming out from among them, and when he is insulted and abused by his former companions, he does not return railing for railing, but remonstrates with them, that if they knew the religion of the bible and the spirit of the gospel, it would teach them to practise a contrary conduct, and to act from better principles. Currin, the school-master, told me, that the last sermon you preached in Drumheuf, wherein you explained the nature of a Jubilee, has caused a great stir and enquiry among the inhabitants of that neighbourhood. It is generally remarked that where the gospel is preached, schools established, and the Irish Scriptures read and expounded, that the swearer fears an oath, the drunkard is sober, and he who stole



steals no more, but labours with his hands to provide things honest in the sight of all men.

*From B. B. to the Rev. J. Wilson.*

*Nov. 12, 1826.*

REV. SIR,

NOTWITHSTANDING all the efforts made by the enemy of souls at this time, to frustrate the light of truth, and to hold fast the strong grasp he has of the kingdom of darkness, yet there are a few whom the Almighty has in mercy snatched out of his claws and plucked as brands from the burning; and others who are beginning to see the awful deception of his agents among them, (who has heretofore deprived them of the power of thinking for themselves, or even indulging any suspicion of their arrogancy, or doubting their powers or pretensions to infallibility under the pain of condemnation,) that they are determined to throw off this their yoke of bondage, and apply themselves to the study of the Scriptures. As for instance, a young man called M. C. who lives in the parish of K., and to whom I gave an English and Irish Testament some time back, came to my place a few days ago and stopped with me for three nights together, reading and comparing the Scriptures. He gave me a long detail of the jubilee week in that parish, and that he had to contend with different people in his neighbourhood on that subject; and that he through curiosity went along with the crowd to the Chapel on the first Sunday of the Jubilee, in order to hear the bishop preach on that subject. It happened that it was our Priest who preached on that day. I was surprised to hear him preach such doctrine as I never heard from any Priest before in my life. He told the flock not to be deceived by themselves (the Priests) thinking that they had power to forgive sins. No (said he), it is God alone that can forgive sins. This was giving their own Catechism the lie, which says, "has the clergy power to forgive sins? Yes, and the means of grace also." This contradiction in their own doctrine I adopt to stop the mouths of the gainsayers ever since, and this they cannot contradict; and indeed there are a good many who are beginning to suspect the Priests and their doctrine, especially the most religiously inclined; but the young folks are more inclined for the Ribbonism system, which is now more prevalent than ever since the Jubilee is over.

The above mentioned young man has

promised to come again and stop with me for a few weeks, in order to learn how to read the Irish Testament, and to understand the plan of salvation more fully.

To give you an accurate statement of all my excursions and the different arguments I have with people, would be an almost endless task; however I hope I have omitted no opportunity of usefulness in declaring the whole counsel of God to such as were willing to hear.

*From Mr. William Moore, to the Rev. J. Wilson.*

*Ballinacarrow, Nov. 10, 1826.*

REV. SIR,

IT is not easy in the agitated state of the country to give a clear statement. Even since my last, every day they are becoming worse and worse; and the long nights coming on, many are in great terror, so that the state of human nature seems to be at the worst. Notwithstanding, great is my cause of thanksgiving, I get not the smallest offence; and there is one thing most certain, wherever the Lord has one scattered sheep he will find it out. The following is perhaps an extraordinary case as in my experience has occurred. About two months ago, in the Barony of Corran, I got acquainted with a young man that enlisted very young in a light horse regiment. Sometime after the regiment was ordered to India, he was at Jugernaut; he gave a most satisfactory account of his travels; he was wounded in an engagement, the under part of his heel being shot off, so that he is greatly disabled. But from the missionary accounts I have read, I found he gave a most faithful statement. He told me he had heard the missionaries often, but did not understand them. I asked him if he did not think the idolatries and superstitions of the Hindoos very strange? He said at first he did, but after long habit he thought nothing about it. I told him, as he was a man of information, I hoped he would not take what I should say amiss. He said, on the contrary, that he would be very thankful for instruction, and had a great desire to get acquainted with me. I made some remarks on the aspect of the period we live in, and that I would not say much for myself, but read the Scriptures. I first began with the fall of man, and led him on to the giving of the law, and shewed him for what intent and purpose that law was given, and that Christ was the end of that law for righteousness, &c. I never saw a man pay greater atten-

tion, he appeared to swallow every word I spoke.

I told him, from his discretion and inclination to hear, I was under the necessity to give a clear explanation of the Christian Religion; that Christ had purchased his church with his own blood, and in the Scriptures had left clear signs whereby his church can be known. That there would appear a false church, claiming to be that true church, and also the marks whereby the false would be known are also pointed out in the Scriptures. He said that was what he wanted. I shewed him, of the human race there are only the Popish and Protestant making the claim; that the Jewish Church has no claim; that as he had seen their numbers in his travels, he was persuaded they had no claim; he was sure of that. I told him he was also sure that neither the Mahomedan or Hindoos had any pretension, to which he fully agreed. Then said I, between Protestant and Papist the trial evidently rests. I then opened the 12th chapter of Revelations, under the emblem of the woman clothed with the sun, &c., and then turned to the 17th chapter; then drew the contrast between the two doctrines. There is not a part of Popery which I did not explain, but particularly the Jubilee going on this year. That whatever state they were in at any period, this year exceeds every former. Every sentence he fully agreed to, without the smallest doubt on his mind. He reads very imperfectly, but said he would read the Testament daily; he besought me to go often, but I really forgot until returning from the county of Roscommon, when I wrote to him to say I would meet him at the place we first met; it was the most stormy day of this season, he faced the wind and rain, and I cannot describe the joy he shewed at meeting. He stopped until very late, and left fully confirmed in the truth. But when he got home he told a brother-in-law of his he was sorry he was not with him to hear the Scriptures read in Irish. The brother-in-law being a stout resolute fellow, set out, dark and stormy as it was; he said he came purposely to hear the Irish read: I read and spoke a long time, he paid great attention, and began to make many remarks. I had no great opinion of him at first, but he fully agreed in every thing I said. Well, Owen, said I, you know open confession is a principal part of your creed, now tell me, are you a Ribbon man? I know (said he) you think I am, but I declare I am not; I have been often solicited to become one; but it used to strike my

mind that the very man that would swear me in would swear against me; they are treacherous, and I will not be in their power: whether you believe me or not, I declare the truth, and am as much hated by them as you are. I told him I believed him, and would ask him but one question more. Did he verily believe the ribbon men, in their confession to the priests, confess themselves to be the men they were? I am sure they do, said he, and if they did not, the Priest would ask them, for the greater the crime he is sure to get the more money. I know it by experience, that if I was to murder you, for five shillings I could get forgiveness by extraordinary penance; for they never will discover the confession, therefore the penitent is sent to make satisfaction for the crime. I have been thinking of these matters, said he, and if I had any means of support but my daily labour amongst them, I would openly renounce them, but should not get one day's labour from them. And though I am still outwardly of them, I hate them and their profession as much as you. I really was astonished at the fellow's free declaration, and the confidence he placed in me. All I could do was to shew him the gospel plan of salvation, to which he paid great attention. There are some other occurrences this last month, but I particularly mention the above, as it is evident that the cloud will shortly burst one way or the other.

*Collected by the Rev. S. Davis, since the Annual Meeting.*

At Kimbolton .....	£5 16 0
Wellingborough.....	3 0 0
Bath .....	25 0 2
Taunton .....	9 4 7 <sup>1</sup> / <sub>2</sub>
Frome .....	4 1 6 <sup>1</sup> / <sub>2</sub>
Wellington .....	1 10 6
North Curry .....	0 13 6 <sup>1</sup> / <sub>2</sub>
Chard, Rev. Mr. Gunn .....	1 0 0
Lyme Regis .....	2 0 0
Charmouth, Sale of Work by Miss Hassard.....	5 0 0
Bridgewater .....	5 9 7 <sup>1</sup> / <sub>2</sub>
The particulars of the above will be given in the Annual Report.	

*Received by Mr. Ivimey.*

From Mr. Ellyott, Portsea .....	12 17 4
A Friend, by Rev. Mr. Phillips, Penkridge.....	0 10 0
John Baylis, Esq. Poynder's End ....	3 3 0

*Received by Mr. Burls, Treasurer.*

Thrapstone Auxiliary Society, Rev. Mr. Green.....	7 0 0
Part of Missionary Box, Rev. Mr. Oddy ..	5 0 0
Mr. R. Cox, Spencer Place, Male Brch. ..	10 7 2
Ditto ditto, Female Branch .....	2 17 10
Ditto ditto, Sabbath School .....	1 1 9
Rev. Mr. Fisher .....	21 0 0
Rye School .....	5 0 0
Collected by Mr. Blundel, nett amount ..	36 0 0
For Harlew School .....	8 0 0
Rev. Mr. Toymour, Norfolk .....	5 10 0
Oct. 2, omitted, Miss Chapinan .....	2 2 0
Dec. 6, D. Lister, Esq. Donation ....	19 0 0



# MISSIONARY HERALD.

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## BAPTIST MISSION.

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Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted on the Cover of the Annual Report.

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## FOREIGN INTELLIGENCE.

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### CALCUTTA.

THE following extract of a letter from Mr. Yates, to Mr. Eustace Carey, dated, Calcutta, May 19th, is encouraging.

The death of Mr. Lawson has been a severe, an inexpressibly severe affliction, but I am happy to say it has been a sanctified one; it has been greatly sanctified to the Church and congregation in the Circular Road. This you will understand when I tell you that we had the pleasure of receiving fifteen persons into the Church in less than six months after brother Lawson's death, and I think it is not too much to say, that we have ten more desirous of coming forward to join us. Several of those who have been received were well known to you. At Howrah, brother Statham is labouring as usual; his school is now very large, and he has Mr. Brunsdon as an assistant; his native schools promise to be useful. He has lately begun a prayer meeting which is well attended; at our next Church meeting we are to give him and some others a letter of dismission to form a Church at Howrah. There are two inquirers there now, and we hope this will be the means of bringing others forward. A few weeks since I attended the Annual Meeting of the Auxiliary Society at Howrah; it was well attended, and I think promises fairer to be useful this year than it has done on former occasions.

Brother Trawin has lately met with great success in his missionary labours; three or four respectable natives have lately cast out their idols, and have pulled down the temple in which they were, and are now building a place of worship with the materials. The Deputation of the London Missionary Society have been here two or three weeks now,

and the accounts they have given us of the South Sea Isles, together with the success of brother Trawin, convince us of the necessity of perseverance: "in due time we shall reap if we faint not." I trust the Society will listen to our request about sending us some assistance. Messrs. Wade and Boardman, the American Missionaries, have assisted us by preaching once a fortnight, or once a week alternately, leaving me two services in the week; but they are expecting to depart, now the Burmah war is finished.

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### BURMAH.

AFTER our last number was in the printer's hands, we received a copy of Mrs. Judson's letter therein mentioned; the gentleman to whom it belongs having been induced to give it, through the medium of the press, that publicity it so justly deserves. Its length being such as to render it impossible to comprise it within the limits of one Herald, we had thought, on that account, of abridging it; but the narrative is altogether so full of interest, that we are persuaded our readers will be better pleased at having the whole. It will be divided, therefore, between this and the following number.

The letter was addressed to the late Joseph Butterworth, Esq. and dated on board the Irrawaddy gunboat, sixty miles above Prome, 12th March last.

"I will not attempt to describe the joyful sensations produced, by finding myself once

more in a situation to write to you, after an interval of two years. Yes, two years of suffering and privation; the very recollection of which often chills our feelings, and sickens our hearts. Though unbelief has often prompted us to say, that our afflictions were greater than we could bear or deserved; yet our better feelings have triumphed in the sovereign government of God, assured that He would do all things well; and, if his pleasure, could easily lessen our sufferings. Nor have we been disappointed in our hopes; for, in His own time and way, we have been extricated from all our difficulties, and are now safe and happy under British protection.

Knowing your interest in the Burman Mission, and assured of personal sympathy and regard, I will endeavour, in my usual way, to give you a general relation of events for the last two years.

In my last to you, I mentioned that every thing had a warlike appearance. The Burman Government, however, had no idea that the English were in earnest in their communications; consequently, they heard the report that Rangoon was taken with surprise and amazement. No preparations had been made at that port for the reception of strangers, and even the Viceroy was absent. An army was immediately raised, and ordered to march, under the command of Kyeewoongyee, (Kee-woongee), who was to be joined on his way down by Sekayah-woon-gyee, having been recently appointed Viceroy of Rangoon. The only fear and anxiety which the King and Government then manifested or expressed was, that the English at Rangoon should hear of their approach, and, precipitately leaving the country, deprive the Burmese grandees of the pleasure of employing in their service as slaves, a few of the "white strangers." "Send to me," said one of the ladies of a Woon-gyee, "four kalapyoos, (white strangers,) to manage the affairs of my household, as I hear they are trustworthy." "And to me," said a gay young sprig of the palace, "six stout men to row my boat." The army, in their gayest attire, danced and sung down the river, but few, if any, ever danced back again; and the Kyee-woon-gyee found other commissions to execute than those just given him.

As soon as the first force was despatched, the Government had leisure to look around, and inquire into the cause of Rangoon's being taken, and the probable instruments of the arrival of those strangers. It was at once concluded that spies were in the country, who had communicated the state of things, and invited the foreigners over: and who so likely to be spies, as the three Englishmen, Rogers, Gouger, and Laird, who, under the garb of merchants, had plotted so

much evil? They were all three accordingly arrested, and put in confinement. We now began, more than ever, to tremble for ourselves, and lived in the hourly expectation of some dreadful scene. In examining the accounts of Mr. Gouger, it was found that Mr. Judson and Dr. Price had taken money of him, which circumstance, to the uninformed mind of a Burman, was sufficient evidence that they were also spies, and in the employ of the English Government, as they received their supplies from an Englishman. The King had before been advised to put the Missionaries in confinement, but his reply had been, "they are true men, let them remain." He was now, however, informed of the above-mentioned circumstance, and, in an angry tone, issued an order for the immediate arrest of Dr. Price and Mr. Judson; and now commenced a series of oppressive acts, which we should before have thought human nature incapable of committing.

On the 8th of June, a city writer, at the head of a dozen savages, with one, whose marked face denoted him an executioner, rushed into the house, and demanded Mr. Judson. "You are called by the King," said the writer, (a mode of expression, when about to execute the King's orders,) and instantly the small cord was produced by the man with the spotted face, who roughly seized Mr. J., threw him on the floor, and tied his arms behind him. The scene was now dreadful. The little children were screaming with fear; the Burmans in our employ running here and there, endeavouring to escape from the hands of those unfeeling wretches; and the Bengal servants, mute with amazement and horror at the situation in which they saw their master. I offered money to the executioner, and entreated him to untie Mr. J., but in vain were my tears or entreaties: they led him away, I knew not where; and I was left guarded by ten men, who had received strict orders to confine me close, and let no one go in or out. I retired to my room, and attempted to pour out my soul to Him, who, for our sakes, was bound and led away for execution; and, even in that dreadful moment, I experienced a degree of consolation hardly to be expected. But this employment was of short duration. The Magistrate of that part of Ava in which we lived, was in the verandah, continually calling me to come out, and submit to his examination. Supposing that all our letters and writings would be examined, and feeling conscious of having noted down every occurrence since my arrival at Ava, I instantly destroyed every thing of the kind, having no time to make a selection; and then went out to receive the officer. This writer was ordered to write down my name, age, and country, the names of my four little Burman girls, and those of the two Bengalee servants;

then pronounced us all as slaves of the King, and again ordered the guard to watch me closely, and departed. It was now near evening. With what anxiety I waited the return of our faithful Moun Ing, who had followed Mr. Judson at a short distance, to see what became of him! I had then no doubt but I could procure the release of Mr. J., (if he had not been executed,) by getting a petition presented to the Queen. But I was also a prisoner, and could not move out of the house. After dark, Moun Ing returned with the intelligence, that he saw Mr. J. conducted to the court house, thence to the death prison, the gates of which were closed, and he saw no more. What a night was now before me! The uncertainty of Mr. Judson's fate, my own unprotected situation, and the savage conduct of the ten Burmans, all conspired to make it the most dreadful night I had ever passed. I barred the doors, and retired with the four Burman children into the inner room. The guard were constantly ordering me to unbar the doors, and come out, as they could not be assured of my safety, if I remained within. They next threatened to go and inform the magistrate that I had secreted myself, and that they must not be blamed if I made my escape. Finding themselves unsuccessful in their demands, they took the two servants, and made their feet fast in the stocks. As I apparently took no notice of this, they ordered the stocks to be raised, which makes the situation of the person confined extremely painful. This I could not bear to see, and promised them all a present in the morning, if they would release the servants.

The next morning I sent Moun Ing with a piece of silver, in order to gain admittance to the prison, to ascertain the real situation of Mr. Judson. He soon returned with the information, that Mr. J., Dr. P., and the three Englishmen, were all confined in the inner prison, each with three pair of iron fetters, and fastened to a long pole. My only concern now was, how to get to the Governor of the city, who has the entire direction of prison affairs, in order to obtain, at least, a mitigation of the sufferings of the Missionaries. I sent a request to the Governor to allow me to visit him with a present. The next day I received an order, which was most readily obeyed, to visit him. My present gained me a favourable reception, and after listening attentively to my relation of the brutal manner of Mr. J.'s arrest, and his present horrid situation, he manifested considerable feeling, severely reprimanded the writer, who allowed such treatment, and then assured me he would make the situation of the teachers more comfortable. He told me, however, that I must consult with his head writer respecting the means, and immediately called, and introduced him to me.

I shuddered to look at the creature, for a more forbidding countenance was never before seen. All the evil passions of human nature seemed to have united in forming his face, and each seemed to be striving to gain the ascendancy. I found, to my sorrow, that, under the Governor, he had much to do with the prison, and had power to make us suffer much. He took me aside, told me, if I wished to make the situation of the Missionaries more tolerable, I must bring him two hundred tickals, and two pieces of fine cloth, on the reception of which, he would release Dr. Price and Mr. Judson from the pole, and put them in another building, where I should be allowed to send them pillows and mats to sleep on, and their daily food. At the same time, I obtained an order from the Governor for an interview with Mr. J., and, for the first time in my life, looked into the interior of a Burman prison. The wretched and ghastly appearance of the Missionaries produced feelings indescribable, and forbad a moment's hesitation in producing the sum demanded for temporary relief. Mr. J. was allowed to hobble to the door of the prison, and after five minutes' conversation, I was ordered to depart, by a voice and manner to which I had been unaccustomed, and which convinced me, that those underlings felt, that we were entirely in their power. Our house was two miles from the prison; and knowing that nothing could be done without money, I had provided myself with a considerable sum in the morning, which enabled me to pay the two hundred tickals without delay, and the same evening I had the consolation of hearing that Mr. J. and Dr. P. were in a better prison than I had found them. My next object was to get a petition presented to the Queen, the brother of whom is by far the most powerful man in the empire. Our situation as prisoners rendered a personal interview with the Queen impossible: I was obliged, therefore, to address her through the medium of her brother's wife, who, as are all the relations of the Queen, is of low origin, and consequently proud, haughty, and ambitious. I had visited her in better days, and received distinguished marks of her favour. But now the scene was changed, Mr. J. was in irons, and I in distress, which were reasons sufficient for a frigid reception. I took with me a valuable present, consisting of a gold-wrought mantle, and other little trappings. Her ladyship was lolling in state, and hardly deigned to raise her eyes, on my entrance into her splendid hall. I took my seat, not at a respectful distance, nor at her bidding, but as near as I could well approach, that she might not lose a syllable of what I had to communicate. I waited not for the question usually asked, "what do you want?" grief made me bold—I at once began a re-



lation of our wrongs. I stated to her that Dr. Price and Mr. Judson were Americans, that they were ministers of religion, that they had nothing to do with war or politics, and that she well knew that even their residence in Ava was in consequence of the King's command. In vain I strove to work on her hardened feelings, by requesting her to imagine herself in my situation, a stranger in a foreign land, and deprived of the protection of an only friend, who, without any alleged crime, was thrown into prison and fetters. She unfolded the present, and coolly said, "your case is not singular, the other white prisoners suffer equally with your husband; I will, however, present your petition to her Majesty, the Queen: come again to-morrow." I went from her with a little hope, and faint as it was, I endeavoured to communicate the same to Mr. J., but my admittance was strictly forbidden by the writer to whom I had given the two hundred tickals, and to whom we, in future, gave the name of shark. The next morning I saw three of the King's officers pass, and was informed they had gone to take possession of Mr. Gouger's property, and that on the morrow our houses would be searched. I spent the day, therefore, in making preparations to receive them, arranging and secreting as many articles as possible, knowing that we should be in a state of starvation unless some of our property could be preserved. I again endeavoured to gain admittance to Mr. Judson, but was refused. The three officers who had taken possession, the day before, of Mr. Gouger's property, now came to take an account of ours. Among the three was one named Koung-tong-myoo-tsa, who seemed to take an interest in my forlorn situation, and who prevented the others from taking many articles, which were afterwards, during our long trial, of the greatest use. They first demanded my silver, gold, and jewels. I replied, "that gold I had none, jewels I had never worn since my residence in their country, but here was the key of a trunk which contained the silver; open and look for themselves." They seemed pleased with my offering them the key, requested I would open the trunk, and that only one person should be allowed to enter my inner-room to take an account of the property. And here justice obliges me to say, that the conduct of these Burman officers in this transaction, was more humane and civilized than any other we witnessed while in Ava. The silver was weighed and laid aside. "Have you no more?" said one of them. "Search for yourselves," replied I, "the house is at your disposal."—"Have you not deposited money and jewels in the hands of others?"—"I have no friends in this country: with whom should I deposit treasure?"—"Where is your watch?" I produced an old one of Mr.

J.'s, which had been out of use for a long time, but which answered their purpose just as well, and was the means of preserving a good one I had then about me. "Where are your goods, your pieces of muslin, handkerchiefs, &c."—"Mr. Judson is no merchant, neither buys nor sells, but subsists on the free offerings of the disciples of Christ, who collected the money you have just taken to build a church for the preaching of the Gospel. Is it suitable to take the property of a Pongyee?" (priest). "It is contrary to our wishes," said Koung-tong, "but we act in obedience to the King's command." Our trunks of wearing apparel were then examined. I begged they would not take them, as they could be of no use to the King, but to us they were invaluable. They said, a list only should be taken, and presented to his Majesty, when, if he gave no further order, they should remain. They did the same with regard to the books, medicine, and most of the furniture, and on presenting the list to the King, he gave an order that these articles should not be taken at present. These gentlemen, however, took every thing new or curious, and whatever to them seemed valuable. When they had finished, I gave them tea, and begged the royal treasurer to intercede for the release of Mr. Judson. After their departure, I had an opportunity of going again to the Queen's sister-in-law, who informed me, that she had presented my petition to the Queen, and that her reply was, "he is not to be executed, let him remain where he is."—I felt now ready to sink down in despair, as there was then no hope of Mr. J.'s release from any other quarter; but a recollection of the Judge in the parable, who, though he feared not God, nor regarded man, was moved by the importunities of a widow, induced me to resolve to continue my visits, until the object was obtained. But here, also, I was disappointed; for after my entreating her many times to use her influence in obtaining the release of the Missionaries, she became so irritated at my perseverance, that she refused to answer my questions, and told me by her looks and motions, that it would be dangerous to make any further effort.

(To be concluded in our next.)

## JAMAICA.

BY referring to the list of Contributions at the close of our present number, it will be seen that the amount which was solicited towards the expence of fitting up the premises at Montego Bay, so as to render them convenient for public worship, has been sub-

scribed. Indeed, the prompt and liberal generosity of our Christian Friends, has gone somewhat beyond the sum we ventured to ask; and this trifling excess will of course, by so much, lessen the amount to be raised by the negro congregation, for whom it will be a very severe exertion to furnish the remainder.

The Committee feel themselves bound, on this gratifying occasion, to renew the tender of their cordial and respectful thanks to those numerous individuals, both in and out of their immediate connexion, who have taken part in this good work. May this freewill offering (for such it has eminently been) be graciously accepted by our common Lord, and in its results, greatly promote his glory!

In the course of correspondence on this subject, some generous fellow-labourers, remarking the peculiar interest felt in many quarters for the West India branch of our mission, have suggested the propriety of opening a fund *specifically for that object*. Other Jamaica stations, it has been justly said, need places of worship, nearly, if not quite as much as Montego Bay; and several most promising scenes of labour are now before the Committee, where missionaries have long been most urgently solicited, but hitherto in vain. The Committee are fully sensible of the force of these observations, and have felt much concern that prior, and very important claims in the Eastern world have rendered it impossible for them to follow up, more closely, the footsteps of Providence in regard to the West. Whatever, from the fund for general purposes, they could do, they have always most cheerfully done: but this is very inadequate to the wants of Jamaica, and therefore they announce most readily their compliance with the suggestions with which they have been favoured, and their willingness to receive any contributions which donors may feel inclined to make specifically for the "West India Fund."

They do this, in the full persuasion that their friends will not allow such a notice to interfere with Contributions to the General Fund, already pledged to an extent equal to, if not beyond its amount. The "West India Fund" will be considered applicable, in the first instance, to the purpose of aiding in the erection of Chapels, which in several places are most urgently needed; and then, generally, to the increase of our stations in that quarter.

Exchequer bills to the amount of £900 have already been purchased on account of Montego Bay; and a quantity of bricks are now in course of shipment, for which freight has been secured on very advantageous terms; an arrangement which will effect a material diminution of expense.

## HOME PROCEEDINGS.

### BATH AND BRISTOL

*Auxiliary Baptist Missionary Society.*

THE Eighth Annual Meeting of this Society was held in Bristol, on Tuesday, the 31st of October, and three following days.

On Tuesday Evening, the Rev. John Dyer, Secretary, of the Parent Society, delivered a Discourse from Isaiah xl. 4, 5.

On Wednesday Evening, November the 1st, the Rev. Dr. Cox, of Hackney, preached a Sermon, at Broadmead, from Luke ix. 56, "For the son of man is not come to destroy men's lives, but to save them." In which, after referring to the origin, and tracing the progress of Polytheism and Mahomedanism, the Doctor drew a very lively and striking contrast, between the horrid degradation and destruction of life temporal and spiritual by which those systems have ever been attended, and the peaceful, benevolent, and elevating precepts of that gospel, by which life and immortality have been brought to light; concluding with a strong and animated appeal to his audience as men and as christians; calling upon them to exert themselves as fellow labourers with him who came to seek and to save that which was lost, and who finally died that we might live.

On Thursday Morning, December the 2nd, the Rev. Robert Hall, preached at the Rev. Mr. Cowan's Chapel, Great George Street, from Isaiah ii. 18, "The idols he shall utterly abolish." The principal scope of this masterly discourse was to exhibit the foul enormity of idol worship, both as an offence against the majesty of Heaven, and as inflicting the most dreadful injuries on mankind; and we think it may safely be affirmed that no individual who listened to the preacher would refuse to acknowledge that, familiar as the subject may be thought, he never had so vivid a conception before of the nature and extent of this giant evil, and of the consequent felicity which will ensue when the prediction shall be fully verified.

The same Evening, the Public Meeting of the Society was held at the Baptist Chapel in King Street, John Phillips, Esq. of Melksham, in the Chair. The meeting was most numerously attended, and perhaps more interesting than any former one. The usual Resolutions were moved and seconded by the following ministers;—Rev. Dr. Cox, Rev. Messrs. W. Harvard, from Ceylon; Lucy, of Bristol; H. Townley and Eustace Carey, from Calcutta; Dr. Marshman, from



Serampore; Dyer, Secretary of the Parent Society; Leifchild and Cowan, of Bristol.

On Friday Evening, the Rev. Dr. Marshman preached at King Street Meeting, from Psalm lxvii. 1, 2; and on Sunday afternoon, November 5th, Dr. Cox again preached at Broadmead, from Luke x. 20, which closed the anniversary in Bristol. The attendance at all the meetings was very cheering, and the collections were very liberal.

On Monday, Tuesday, and Wednesday in the following week, similar meetings were held in Bath. The Rev. Dr. Marshman, Rev. R. Hall, and Rev. E. Carey preached; and the Rev. T. Roberts filled the chair at the public meeting. The meetings at this place were likewise equally interesting and unanimous.

*Contributions received on account of the Baptist Missionary Society, from October 20, to November 20, 1826, not including individual Subscriptions.*

FOR THE MISSION.

	£	s.	d.
Hackleton, Collections and Donations, by the Rev. W. Knowles .....	5	0	4
Belfast, Juvenile Society, by Mr. Houston, .....	10	0	0
Yarmouth, (Norfolk) Collection, by the Rev. E. Geymer .....	5	0	0
Boston, Subscriptions, &c., by Mr. Millhouse .....	10	0	9
Olney, ditto, by Mr. Wilson .....	9	0	0
Portsea, Auxiliary Society, Collections, &c., by Mr. Ellyett, Treasurer....	108	10	6
Broughton, (Hants) Collection, by the Rev. H. Russell, .....	13	15	8
* Essex, Auxiliary Society, by the Rev. J. Wilkinson :			
Langham .....	16	10	0
Halstead .....	3	10	2
Burnham .....	1	0	2
Earl's Coln .....	13	3	0
Potter Street .....	4	0	0
Saffron Walden .....	17	2	10
Harlow, (acknowledged last month) .....	17	14	0
	73	0	2
Bath and Bristol, Auxiliary Society, by Mr. John Daniell, junr. ....	200	0	0
Huntingdonshire Society, in Aid of Missions, by Mr. W. Foster .....	66	17	11
Weymouth, Subscriptions, by the Rev. James Hoby .....	11	16	0
Western District, by the Rev. Richard Horsey :			
Chard .....	9	0	1
Isle Abbots .....	2	2	0
Lyme .....	4	1	2
North Curry .....	1	2	6
Taunton .....	7	9	0
Wellington .....	5	13	6
Watchett .....	2	0	0
	31	8	3
Hull and East Riding, Auxiliary, by John Thornton, Esq. Treasurer :			
Hull .....	62	0	1
Cottingham .....	6	0	0
Bishop Burton .....	8	0	2
Bridlington .....	29	3	4
	105	5	5
Ross, Subscriptions, &c., by Mr. J. Lewis .....	10	11	4
Exeter, ditto, and Auxiliary Society, by the Rev. S. Kilpin .....	10	18	1
Tetbury, Collection, &c., by Miss M. Overbury .....	5	0	0
Bromyard, Collected by Miss A. C. Hopkins .....	1	15	3
Dunstable and Houghton, Penny Society, by Mr. Watts .....	6	13	6
Shortwood, near Nailsworth, Collection and Subscription, by Mr. Heskins ....	20	0	0
Stewarton, (N.B.) Town House Sabbath School, by W. Cuninghame, Esq. ....	4	10	9

\* These sums would have been remitted before, but the Treasurer has been waiting for other contributions which have not yet been received.



Suffolk, Auxiliary Society, by Mr. Pollard, Treasurer:

Ipswich, Stoke Green Auxiliary.....	15	2	11
Collection and Sundry Subscriptions .....	30	13	2

45 16 1

Oxfordshire, Auxiliary, by Mr. S. Huckvale, Treasurer:

Acknowledged in November Herald.....	104	14	1
Banbury .....	1	1	0
* Bloxham .....	3	10	3
Cirencester .....	9	5	8
Fairford.....	5	0	0
* Middleton Cheney .....	7	12	4
Oxford .....	55	17	0
Bourton .....	30	6	0
Alcester .....	7	1	8
Astwood.....	6	6	8
Coate and Bampton .....	15	14	6
Witney .....	5	12	6
Shipton on Stour .....	3	2	4
Chipping Norton .....	30	8	10

285 12 10

P. W. by the Rev. W. Gray, Northampton, ..... Donation

5 0 0

TRANSLATIONS.

Well-wisher to the Spread of the Gospel, Berwick .....

5 0 0

G. I., Dumfermline, ..... Donation

10 10 0

SCHOOLS.

William Wilberforce, Esq. .... Donation

5 0 0

G. I., Dumfermline, ..... Donation

3 3 0

Pupils at Madras House, Hackney, by the Rev. Dr. Cox.....

2 2 0

FEMALE EDUCATION.

Oxford, Female Society, by Samuel Collingwood, Esq. ....

18 5 6

Mr. Benjamin Williams, by the Rev. E. Carey, ..... Donation

5 0 6

MONTEGO BAY.

Contributions already acknow-  
ledged..... 904 9 5

Friends at Waltham Abbey, by  
the Rev. Mr. Blakeman .... 4 16 0

Friend, Champion Hill ..... 20 0 0

W. A. Hankey, Esq. .... 5 0 0

Thomas Hankey, Esq. .... 5 0 0

Mrs. T. Hankey ..... 1 0 0

Mr. John Hepburn..... 2 2 0

Mr. Wilson, Olney..... 1 0 0

Baptist Church, Berwick on  
Tweed..... 5 0 0

Well-wisher, ditto..... 5 0 0

By J. B. Wilson, Esq.

John Mortlock, Esq..... 50 0 0

Miss M. W. Smith..... 10 0 0

John Wilks, Esq. .... 5 5 0

Frederick Hewitt, Esq. .... 3 0 0

Mrs. Gwennap..... 1 0 0

Nicholas Wittwer, Esq. .... 2 2 0

By Rev. C. T. Mileham.

Mr. John Marshall ..3 3 0

— John Satchell ....1 1 0

— Samuel Robinson 2 0 0

— W. Bousfield.... 1 1 0

7 5 0

Mr. Bland and Friends, by Mr.  
Burchell ..... 4 10 0

Friends, by Miss Greene..... 7 0 0

Lymington, Friends by Rev.  
J. Millard ..... 11 0 0

Friend, Cambridge ..... 3 0 0

J. W. and Sisters..... 2 0 0

Thomas Platt, Esq. .... 2 0 0

Friend, by Rev. W. Gray .... 1 0 0

Friends at Barnstaple, by Rev.  
G. Aveline ..... 6 1 6

Great Torrington, ditto, by Miss  
Wills ..... 1 10 0

Mr. Olive, Cranbrook..... 1 0 0

Mrs. Wilson, Denmark Hill .. 5 0 0

Mr. Lomax, Nottingham .... 2 0 0

Mr. Baylis, Ponder's End .... 5 0 0

Sutton in Elms, by Rev. C. Bar-  
dett,..... 5 0 0

Anonymous by Mr. Jarrold,  
Norwich ..... 1 0 0

Rev. James Hoby, Weymouth 2 2 0

Miss C. Ledyard, Road Bridge 1 0 0

Mrs. Holland, Bristol..... 5 0 0

Langham, by D. Blyth, Esq. .. 11 6 0

Plaistow, a family party .... 2 8 3

Female Servants, Eagle Street,  
by Rev. J. Ivimey ..... 5 11 6

Thrapstone, collected at a prayer  
meeting, by Rev. S. Greene... 1 14 0

Cornwall, by Rev. W. F. Burchell.

Truro..... 7 0 0

Penzance..... 5 0 0

Helston ..... 1 8 0

Falmouth ..... 14 9 0

27 17 0

N. B. We are requested to state that the sum of £11 11s, from Oxford, acknowledged the December Herald, comprised the following Donations.

Henry Goring, Esq. ....	5	0	0
S. Collingwood, Esq. ....	5	0	0
Rev. W. Copley .....	1	1	0
Mr. J. Alden .....	0	10	0
	<hr/>		
		11	11 0

#### TO CORRESPONDENTS.

The Editor finds it necessary to remind his friends in various parts of the Country, that the pages of the Herald were never designed to contain more than a *transient* and *general* notice of sums received; all of which are entered, with the requisite particulars, in the *Annual Reports*. With the utmost desire to oblige every correspondent, it will appear at once that the line hitherto adopted cannot be departed from, when it is stated that if contributions were detailed in the manner some appear to wish, nearly one half of the Herald must be occupied with particulars of mere local interest, to the exclusion of that missionary intelligence which all desire to peruse.

The information from our esteemed friend at Gloucester shall be duly attended to in the next Report.

Our Correspondent at Lyme, is informed that no letters have lately been received from Mr. S. The vessel, for aught that is known to the contrary, arrived safely at her destination.

A box of Magazines, &c. has been received from a friend who gives us neither name nor address; as also various articles for the Female Schools from Miss Jones, of Liverpool, and Miss Meyer, of Hackney.

We are desired to mention, for the information of those ladies who may be kindly employing themselves for the benefit of the native Female Schools at Calcutta, in consequence of the intimation in our Herald for November last, that, in addition to the articles then enumerated, Drawings, Nett Shoes for infants, &c. 'comfortables' (to be worn round the neck) will be acceptable. Ornaments made of *white paste-board* are not it seems, liable to the objection apprehended by some.